

LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 19.

NOVEMBER, 1901.

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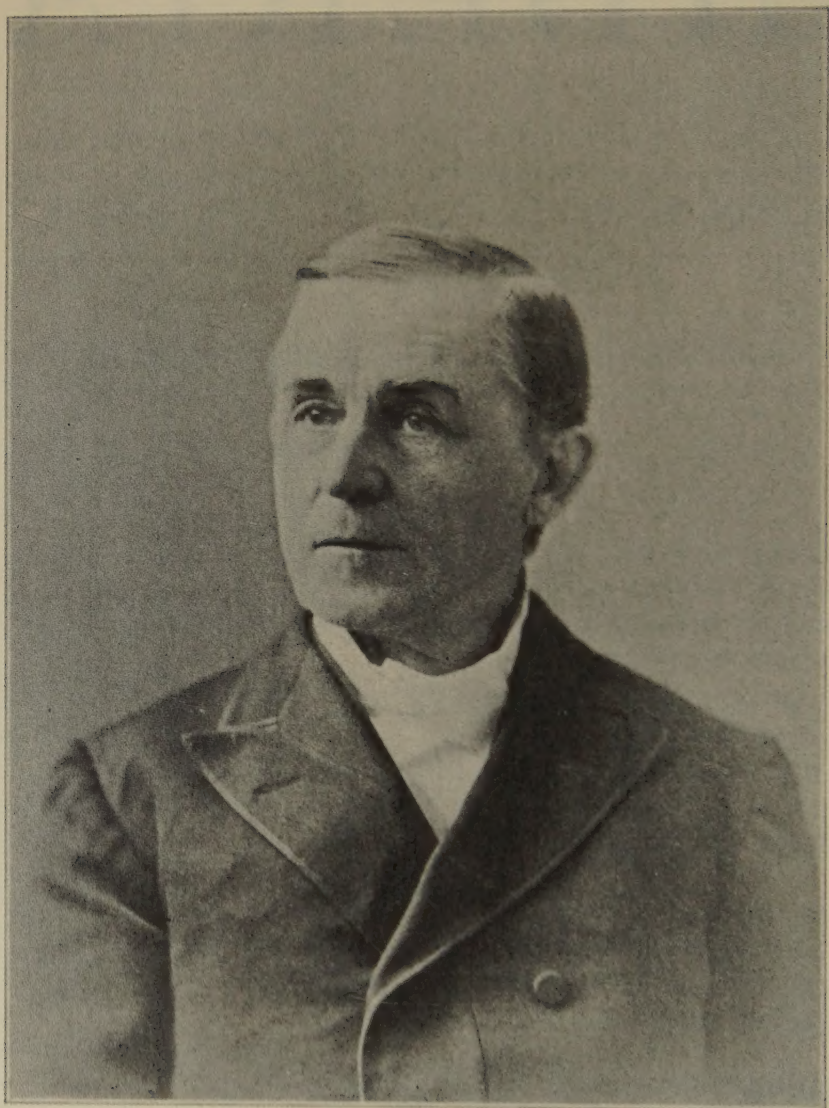
AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.



B. Sunderland

LIBERIA.

BULLETIN No. 19.

NOVEMBER, 1901.

REV. BYRON SUNDERLAND.

The Rev. Byron Sunderland, D. D., the eminent Presbyterian divine, and chairman of the Executive Committee of this Society, died at the home of his son-in-law, Mr. Orrin Day, Catskill, N. Y., about 10 o'clock Sunday morning, June 30, 1901, in the eighty-second year of his age. The immediate cause of his death was cerebral embolism.

He had just completed a little more than 20 years of faithful service to the American Colonization Society. He was elected a member of the Executive Committee January 14, 1881, and continued to serve it until his death.

His body was interred in the cemetery at Catskill, where the remains of his wife and two children were buried.

The news of the death of Dr. Sunderland were conveyed to Washington by telegraph to Mr. James L. Norris, with whom Dr. Sunderland had made his home since the death of Mrs. Sunderland, five years ago.

He had left Washington Thursday morning, June 27, to visit his only living child, Mrs. Rosalie Sunderland Day, wife of Mr. Orrin Day, the president of Tanner's national bank, Catskill, N. Y., and stopped a few hours at Elizabeth, N. J., calling upon the Rev. Dr. Stuchell, former pastor of the First Presbyterian Church, Washington, D. C. He reached and remained in New York city that night, and on Friday afternoon arrived safely at Catskill.

Dr. Sunderland was born on the 22d day of November, 1819, at Shoreham, Atkinson county, Vermont. Both of his grand-

fathers served in the Revolutionary war. He and ex-Vice-President Levi P. Morton in their boyhood days were associates, and later when the two men met together they talked over their boyhood experiences in the Green Mountain State.

He attended Middlebury College, Middlebury, Vermont, from which institution he was graduated in 1838, when 19 years of age. The degree of LL. D. was conferred upon him by his alma mater at the commencement exercises of 1900.

From 1838 to 1843 he was engaged in teaching and in attendance at the Union Theological Seminary, N. Y. In 1840 his first appearance was in a bank building, which had been turned into a church, in Alexander, Genesee county, N. Y.

In 1843 he was called to the pastorate of the First Presbyterian Church at Batavia, N. Y., remaining there until 1851. While in Batavia he married Miss Tomlinson, a daughter of a prominent resident, whose qualities of mind and heart endeared her to a large circle of friends in this city. He resigned to accept a call to the Park Presbyterian Church of Syracuse, N. Y., where he was installed and officiated only one year, at that time receiving a call from the First Presbyterian Church of Washington, D. C.

He preached his first sermon here on Sunday, February 6, 1853, and April 21 of the same year was duly installed as pastor of the church by the Presbytery of the District of Columbia.

He continued as pastor of this church until 1898, having on January 27 of that year given notice to the congregation of his intention to retire from the pastorate of the church at the close of the church year. The letter opened as follows :

"To my dear brethren of the Session and the dear people of the First Presbyterian Church :

"The time has at last arrived, to which I have so long looked forward with painful solicitude, when I feel that I am no longer able to meet the responsibilities or perform the labors of the pastorate which by your kindness and forbearance have been performed by me for so long."

His resignation was accepted on May 12, and the Presbytery of Washington dissolved the pastoral relations June 6, 1898.

Dr. Sunderland's farewell sermon to the congregation was delivered on Sabbath morning, June 26, 1898, the text being from Matt. 28:9—"All Hail!"

The sermon was a remarkable one, couched in fine language and delivered with vigor.

Dr. Sunderland was then made pastor emeritus of the church which he had served so long.

In 1864, on account of impaired health, Dr. Sunderland went to France, and had charge of the Rue de Berry American chapel, at Paris, but did not resign his pastorate here on account of that. While there he preached a sermon on the national Thanksgiving day, which had been appointed by President Lincoln, referring with withering scorn and contempt to the British government for her alliance with the slave powers, and for her efforts to destroy our Republic. Lord Cowley, the agent for the British government and at that time British minister to Paris, accompanied by two secretaries, was present at this service, but did not attend thereafter.

He was chaplain of the Senate during the civil war and from 1873 to 1880, and performed, in the President's house, or Executive Mansion, the marriage ceremony which united President Cleveland to Miss Frances Folsom, who while here were attendants at the First Presbyterian Church. He afterwards christened their children.

He was ever a tireless worker and leading spirit in all the humane and charitable undertakings in this city.

He was president of the board of directors of Howard University, director of the Washington Lying-in Asylum, director of the Foundling Hospital, charter trustee of the Soldiers' and Sailors' Orphan Asylum, and member of the board of visitors of the Government Hospital for the Insane, chairman of the Executive Committee of the American Colonization Society, and

director of the National Deaf-Mute College, being one of its founders.

About thirty years ago, with the late Bishop J. P. Newman, Dr. Sunderland visited Salt Lake City to discuss in public the question of Mormonism. Prior to that time there had been charges and counter-charges, and the debate is well remembered, having attracted attention throughout the world. The debate lasted a number of days, with an audience present ranging from ten thousand to sixteen thousand Mormons. The Mormons became greatly excited and angered at the pointed arguments presented by the preachers, who supported themselves on the teachings of the Holy Bible. Frequently the Mormons made rushes toward the preachers to inflict personal violence, but Brigham Young held them in check; otherwise neither of the preachers might have lived to tell the tale.

By reason of his allowing Frederick Douglass to occupy his pulpit one day, a large number of families left his church.

He conducted a debate with Father White, pastor of St. Matthew's Catholic Church, as to whether or not Peter was ever in Rome, which attracted much attention.

He was with President Garfield when he was stricken down in the railway depot by an assassin's bullet, and while holding the head of the wounded man whispered words of hope and consolation.

His last act as a pastor in this city was in the latter part of June, 1901, when he united in marriage the daughter of Dr. Richardson, the superintendent of the Government Hospital for the Insane, to Mr. W. G. Neff, of Columbus, Ohio.

During the last year of his life he prepared and read a paper before the Columbia Historical Society, entitled "Washington as I found it," covering the period from 1852 to 1855.

A short time previous to his leaving the city for the summer, as he thought, he officiated at the organization of a new Presbyterian church on Kalorama heights, which many expect to see flourish in the future.

As Mr. Norris said, "He was one of the great men of the Presbyterian Church, strong in the virtues which make up the Christian character, with an abiding faith in his Master and church that grew stronger with increasing years. In the fulfillment of his chosen life's work and the rounding up of a noble and generous personality, Dr. Sunderland may fittingly be compared to England's 'Grand Old Man'—Gladstone—whom the world remembers with gratitude and honor."

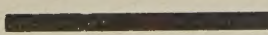
At a called meeting of the American Colonization Society, held at its office in this city July 1, 1901, at 4.30 p. m., the sudden death at Catskill, N. Y., June 30, 1901, of the Reverend Dr. Byron Sunderland was announced. Thereupon a committee was appointed to prepare resolutions in respect to his memory, who at the time of his death and for over twenty years was chairman of the Executive Committee of the Society. The committee reported its resolutions, which were adopted and spread upon the minutes of the Society. The resolutions were as follows :

"WHEREAS it has pleased God to remove from the scenes of earthly labor to those of eternal reward our distinguished and universally beloved associate, the Rev. Byron Sunderland, D. D., for so many years identified with all that concerns the highest and best interests of the Society and of its beneficiaries :

Therefore be it resolved, That the American Colonization Society acknowledges with deepest gratitude the incalculable debt it owes to Dr. Sunderland for his invaluable services to it and to the cause which it represents.

Resolved, That this Society and its members, collectively and individually, extend to the family of our deceased brother and friend our profound sympathy in the loss which they have sustained in his death, and of the depth and sincerity of which sympathy our own participation in their loss is the sure and abiding guaranty.

Resolved, That a page of the minutes of this Society be dedicated to the memory of our deceased brother, and that a copy of these resolutions be engrossed and presented to his family."



STEWART MISSIONARY FOUNDATION FOR AFRICA IN GAMMON THEOLOGICAL SEMINARY.

In 1893 the Rev. W. J. Stewart, of Chicago, initiated a very noteworthy plan for christianizing and civilizing Africa through the agency of her exiled children, whose ancestors slavery had brought to this country. While a religious motive largely inspired the thought, improvement of physical and material conditions was of necessity largely involved in any plan for its execution.

He sought to awaken in the more intelligent and better educated young Negroes of the United States a deep and warm interest in their African kindred and country. The means he proposed for effecting this were the utilizing of young people's societies already existing and the organizing of new ones in the Negro churches of this country, to be called "Missionary Bands of Africa," and in the Negro schools, to be called "Friends of Africa;" to furnish these societies with reading matter, consisting of valuable books and literature of all kinds relating to Africa; to offer prizes for the best essays, orations, and hymns produced by the members of these societies, and to bring the best work of these students to the attention of the people through publications and anniversary meetings, at which there should be interesting exercises, consisting of the singing of original hymns, the reading of original essays, and the delivering of original orations, all relating to Africa, and to be followed by the presentation of prizes awarded for excellence and by addresses delivered by distinguished persons.

He endowed this enterprise with a group of farms, aggregating 600 acres of first-class tillable land, located in central Illinois. It is now worth \$50,000, and is constantly increasing in value.

Gammon Theological Seminary, the leading colored institution of its kind in this country and centrally located at South Atlanta, Ga., was made the headquarters of the administration of this trust. On the death of Mr. Stewart, in April, 1900, his two sons, Prof. Grant Stewart, of Albion College, and Mr. E. L. Stewart, of Chicago, both being deeply interested in their father's great work, succeeded him in giving it personal attention.

In the execution of Mr. Stewart's most benevolent and practical design since 1893 societies of colored young men and women in the Methodist Episcopal Church of the United States have been utilized and organized, and are now in successful operation, as follows :

FRIENDS OF AFRICA IN THE SCHOOLS.

Gammon Theological Seminary and Clark University—"The Stewart Friends of Africa."

Walden University—"Friends of Africa."

Bennett College—"Samuel Crowther Friends of Africa."

Virginia Industrial Institute—"Bishop J. C. Hartzell Friends of Africa."

Morgan College—"David Livingstone Friends of Africa."

Claffin University—"Friends of Africa."

Rust University—"Friends of Africa."

New Orleans University—"William Taylor Friends of Africa."

Wiley University—"The Bowen Friends of Africa."

Philander Smith College—"George B. Nasmyth Friends of Africa."

Morristown Academy—"Friends of Africa."

Huntsville Academy—"Willing Workers Friends of Africa."

Cookman Institute—"Friends of Society."

Gilbert Academy—"Friends of Africa."

MISSIONARY BANDS IN THE CHURCHES.

St. Paul's M. E. Church, Winston, N. C. ; St. Matthews M. E. Church, Greensboro, N. C. ; Sharp Street M. E. Church, Baltimore, Md. ; Metropolitan M. E. Church, Baltimore, Md. ; John Wesley M. E. Church, Baltimore, Md. ; Ames Chapel, Baltimore, Md. ; Centennial M. E. Church, Baltimore, Md. ; Centenary M. E. Church, Charleston, S. C. ; Old Bethel M. E. Church, Charleston, S. C. ; Wesley Chapel, Charleston, S. C. ; Union Chapel, New Orleans, La. ; Wesley Chapel, New Orleans, La. ; Mallalieu Chapel, New Orleans, La. ; St. James' M. E. Church, Shreveport, La. ; St. Paul's M. E. Church, Shreveport, La. ; Tabernacle M. E. Church, Galveston, Texas ; St. Paul's M. E. Church, Galveston, Texas ; St. Paul's M. E. Church, Memphis, Tenn. ; Ebenezer Church, Jacksonville, Fla.

Gratifying success has attended the efforts to supply these societies with the best books and other sources of information about Africa. The largest African library is the central one at Gammon Theological Seminary. Not only all the valuable publications of this country were procured for it, but also the Rev. Dr. Thirkield, president of the seminary, visited Europe, and from thence obtained several hundred most interesting and instructive volumes, more especially from London.

It is intended that each society shall have a good, fair library of books and other African reading matter of its own, and the general plan of organization is such that to some extent this want can be supplied by loans from the central library and from one to another.

Themes are suggested for essays or orations from year to year, of which the following are samples:

"Africa as a mission field;" "The lessons of missionary work in Africa;" "The missionary work of David Livingstone;" "The need of missionary work in Africa;" "Bishop Hannington, the martyr missionary;" "Self-supporting missions in Africa;" "Results of missionary labors in Liberia;" "The rum traffic as an enemy to missions in Africa;" "The slave trade as an obstacle to missions in Africa;" "Samuel Crowther, the native African bishop;" "The Congo Free State as a mission field;" "The relation of the American Negro to the evangelization of Africa;" "The best means of inducing the American Negroes to engage in missionary work for Africa;" "Obligation of the American Negro to the heathen in Africa;" "What contribution can Africa make to civilization?" "The Negro in the ancient civilization of Egypt;" "Characteristics needed in missionaries;" "Is the present moral and educational training of the Negro capable of developing leaders for Africa?" "Is the American Negro better fitted for leadership in Africa than the African Negro?" "The relation of the political divisions of Africa to missionary work in that continent;" "Lessons from missionary work for work in Africa."

Rules have been adopted governing the contests and stating the prizes to be awarded for the best productions of the members of these societies as follows:

In Universities and Colleges.—"All students who are classified in the normal, college preparatory, college, or other advanced classes

beyond the English grades (and only these) should each prepare one, and only one, prize production, either missionary essay, oration, or hymn, to be presented to the faculty of the local institution. No one shall receive a second time a prize for the same kind of production. The essay or oration should be upon some subject connected with Africa as a mission field or missionary work in Africa and should be limited to 1,200 or 1,500 words. The hymn should be upon some missionary subject and should be not less than four nor more than eight single stanzas of four lines each, or not less than three nor more than six stanzas of six to eight lines each.

“When the productions are presented the faculty of each institution should decide what productions are worthy of public competition, and these should be presented in a missionary anniversary, to which the general public are invited, to be held before the middle of March, at which judges, selected by the faculty, shall decide which are the three best essays or orations and which are the three best hymns and the order of merit.

“The manuscripts of these three successful essays or orations and three hymns, in the handwriting and with the name, school, or church and post-office of the author placed at the top of the front page, should be forwarded at once to the president of Gammon Theological Seminary.

“The author of each of these three essays or orations shall receive a prize as follows: For the best, fifteen dollars' worth, and for the others, each ten dollars' worth, of the publications of the Methodist Book Concern not marked specials. These shall include Stanley's “Darkest Africa,” selections from Bishop Taylor's works, and Stewart's “Highways and Hedges” and “Africa and the American Negro,” or, at the student's option, a teacher's Bible, handsomely bound in morocco, with protected edges. The authors of each of these hymns shall receive a Methodist Hymnal, with tunes, handsomely bound in morocco.

“The best essay or oration and the best hymns shall be presented in the General Missionary Anniversary in Atlanta in May, and the three best essays or orations and the three best hymns from all the universities and colleges, as decided in that anniversary, shall receive in place of the foregoing more costly prizes.”

In Academies.—"The prizes in the academies are given under the same conditions as described in the foregoing for the colleges, except that the competition is limited to students who are classified in the highest English grade and above. Only one essay or oration and one hymn are to be awarded prizes in each academy, and these prizes are to be the same as the less costly in the colleges, and the best essay or oration and the best hymn from all the academies shall be presented in the General Missionary Anniversary and be awarded a more costly prize."

In Churches.—"Prizes in the churches are to be given under the same conditions as those in the foregoing for academies, except only one essay or oration and one hymn are to be forwarded from each Missionary Band for Africa, and they are to receive prizes of the same value as those given in the academies, and the three best essays or orations and the three best hymns shall be presented in the General Missionary Anniversary, and be awarded more costly prizes."

The scheme of work and prizes as outlined above, culminating in the annual exhibition of the very best work at the General Missionary Anniversary of the Methodist Episcopal Church held at Atlanta, Georgia, and the public announcement and award of the prizes are admirably calculated to stimulate the best efforts of the most worthy and able young colored men and women of the country. The eighth anniversary at which the exhibition and award have been made has just taken place, and marked progress has been observed in the merit of the students' work and the interest of the public on each successive occasion.

In 1896 the Rev. J. W. E. Bowen, D. D., a member and secretary of the faculty of Gammon Theological Seminary, was made secretary of "The Stewart Foundation," and in that capacity he proved to be a most wise and forceful administrator of the trust until near the close of 1900, when called to other duties. An able and zealous successor was found in the person of the Rev. W. W. Lucas, who in a recent letter speaks thus of the work being done:

"The object of the Foundation is to stimulate investigation and to acquaint the American Negro with the needs of Africa and to educate him as to his duty in personal and property consecration for the redemption of his fatherland. The general method is to organize bands of "Friends of Africa" in all the

schools, and churches of the Methodist Episcopal Church in the South, that through these bands systematic study may be carried on upon all phases of missionary needs and work in Africa.

“Prizes are offered in the churches, academies, and colleges for the best original productions in the form of orations, essays, and hymns upon subjects relating to missionary work in Africa. This prize system has proved a great stimulus, and during this year there have been nearly two hundred productions written in the schools and churches throughout the South.

“Such investigation leads to conviction, as may be seen from the fact that nearly all the missionaries who have gone with Bishop Hartzell to work in Africa have received their inspiration as a result of study under the direction of the Foundation, and the majority of them have received prizes for productions presented under our prize-contest system. One of the first to win a prize was the Rev. Dr. A. P. Camphor, who is now president of the College of West Africa, located in Liberia.

“The interest is more general and enthusiastic this year than ever before, and productions have been sent in from nearly every school in our southern work and many of the leading churches, and in almost every school and in some of the churches there are young men and women ready to go to Africa at the call of the church. Eight young men in Gammon are now preparing to go as missionaries to their fatherland.

“As we contemplate the magnitude of the field and the manner in which the American Negro is turning his thought seriously toward his fatherland, we feel that the mission of the ‘Stewart Missionary Foundation’ has just begun.”

The selection of intelligent, well educated, physically strong, young Negroes in this country as the agents for the redemption of Africa cannot be commended too highly. The idea that the old will become young, the weak strong, the bad good, the foolish wise, or the thriftless thrifty by the mere force of a change of country is not only most senseless but also most pernicious. If the American Colonization Society had from the start colonized only the best specimens of the race—physically, morally, intellectually—in Liberia, the progress of the colony would have been much greater.

We congratulate ourselves that the Rev. Bishop Hartzell, in

charge of the African missions of the Methodist Episcopal Church, is deeply interested in the welfare and progress of Liberia, and is sending out there some of the best and brightest specimens of the young Negro men and women of the United States, most of whom received their first impulse from the Stewart Foundation. Quite a number are already there and doing a most valuable work. They immediately become useful citizens. Hence this Society is deeply interested in Bishop Hartzell's work and disposed to heartily coöperate with him.

It also has a high appreciation of the valuable service being rendered to Liberia by the "Stewart Foundation," and with pleasure gratuitously furnishes the societies organized on that basis with its bulletins as they are issued. Of their usefulness the secretary of Gammon Theological Seminary in a recent letter says:

"We very gratefully acknowledge the receipt of 25 copies of the last issue of the 'Liberia.' These bulletins are always read with great eagerness and much profit by our students."

J. ORMOND WILSON.

THE AGRICULTURAL PROSPECTS AND THE LABOR QUESTION IN SOUTH AFRICA.

It remains to be decided whether or not South Africa is an agricultural and stock-raising country capable of great development and of supporting many more inhabitants of European origin. My personal belief is that South Africa will never be developed through its agriculture, but that development will first come through the mines, not alone of gold and diamonds, but of silver, copper, coal, and many other valuable minerals, which in South Africa seem to be represented in a manner, for variety and extent, unsurpassed in any other similar area. The demands for fruit and vegetable products at the mines will, no doubt, lead to the extension of market gardening near these populous centers, but the development of the general agriculture of the country will be a slow process. The chances are that for a time it will go back in the two new colonies, because the Dutch population will not henceforward exercise so much control over

the black people who have done this work, and the area of cultivation will naturally contract.

A great deal has been written about irrigation being the probable salvation of the country. Many small local ventures have been marvelously successful in transforming what was desert into gardens of Eden. At Douglas, for example, a prosperous community has sprung up on small plots, many of which were sold recently at over £53 per acre. Land under ordinary farm crops is held at Oudsthoorn at from £50 to £150 per acre of capital value. Fruit lands of good quality have in some instances run up to several hundreds of pounds per acre, and at Warrenton, in a report issued by government authority, a record annual return of £100 per acre is mentioned. A good many promising irrigation schemes have been examined in various districts of Cape Colony, but most of them involve the expenditure of a large amount of capital and will require to be worked with much skill and care to make them pay; but all the possible schemes put together would not form a scheme large enough to produce any appreciable difference on the development of the vast area of South Africa. Admitting that there are many small irrigation ventures that are likely to be financially successful, even with a considerable capital outlay, it is a fact that no great irrigation undertaking like those of India is possible. There the cause of success of the great canal systems of northern India is that the inlets are supplied near the bases of the mountains by the never-failing drainage from their ever snow-clad summits, and most abundantly when the sun is hottest and when water is most wanted. In South Africa the conditions are quite different. There is no summer reserve of snow. The torrential rains pass off in a few days by deep channels, from which water can only be taken in limited quantities at few points and at great expense. No deep-storage dams could be contemplated in the mountains to supply an area of, say, 100,000 acres, and the shallow dams which it is possible to form in a flat country, with an evaporation of a depth of from five to seven feet of water annually, become in a few years salt marshes. This fact has been abundantly demonstrated at Van Wyk's vley, in the dry Carnarvon district of Cape Colony. The irrigation dam at Beaufort West has also demonstrated that shallow dams in the Karoo rapidly fill with silt washed in from the drainage area.

Without irrigation, the extent of South Africa that is capable of cultivation with satisfactory results is an infinitesimal fraction of the whole, and even that is subjected to periodical droughts, which at times destroy a whole season's crop ; to destructive hail storms, which are specially prevalent on the central plateau, and to fungoid parasitic pests on the common grain crops, which make the growth of European cereals practically impossible during the wet season of summer. It is highly probable that among the new disease-resisting kinds of cross-fertilized grains which have been produced at Newton-le-Willows by the Brothers Garton, species of both oats and wheat may be found on experiment to overcome this difficulty ; but still sufficient reasons remain why South Africa will never be a great agricultural country, capable of exporting grain. With the development of the local irrigation schemes that are possible and better systems of management, it may more nearly produce the amount of food requisite for internal consumption.

The possible development in the numbers of live stock is for the present curtailed by the prevalence of so many diseases which reduce profits and introduce an additional element of speculation which cannot fail to check the investment of capital in the industry. The common diseases and parasitic affections are nowhere better represented, but, in addition, South Africa has a number of diseases peculiarly her own, for which specifics have not yet been found. The prospects in the live-stock industry are, nevertheless, decidedly more promising than those of cultivation, but the introduction of means to combat the present difficulties will necessarily be a slow process, involving a period of probably many years.

To my mind the most important question at issue in South Africa is that of labor. Unless some method be found to induce the black men to work, the development of South Africa in all but the richest mines will be indefinitely postponed. The men, in the full knowledge of and by permission of the Government of this country, act as lords and masters and treat their women as their slaves, while they remain in indolence, a rapidly growing menace to the community in general. By common consent school education in Great Britain is compulsory. This is a distinct interference with the liberty of the subject in the undoubted interest of the individual, although the average

schoolboy in his ignorance and inexperience holds very different views. It would be an injury to the black population to adopt for them a European standard of education, but that the black man has a right to the education which is best suited to his state of existence no one will deny, and that it is the duty of the state to provide the means or the inducement should be patent to every one who possesses an enlightened sense of the necessity of elevating the lower races that come under our domination. It would be a dream of the wildest description to attempt to elevate an idle community. Manual labor is undoubtedly the form of education which black men stand in need of in their own interest, in that of the women who are now forced by them to do more than their fair share of work, and in the even greater interest of the body politic. A black man ought to be as capable as a white of being taught to appreciate the dignity of labor, and surely if it be good for the one, it cannot be harmful to the other.

Another standpoint from which to view the situation is this: Are we to make the attempt to develop the resources of South Africa by white labor, and allow an uncontrolled and idle pack of female-slave drivers to bask in the sunshine and jeer at us? The days of slavery are nominally over wherever the British flag flies. Let us make no mistake, but see to it that it is so not only in name, but in reality.

By all means let the black man reap the reward of his labor, not only directly by participating to the fullest extent in the immediate fruits of it, but also indirectly through its moral influence. Let him take his proper place and do his legitimate share in the development of that empire to which he is indebted for his freedom from the thralldom of his former chief and the grinding oppression of the inhuman witch doctor.—*Professor Robert Wallace in Journal Royal Colonial Institute.*

EULOGY ON EX-PRESIDENT JOHNSON, OF LIBERIA.

BY HON. ALFRED B. KING.

Ex-President Johnson's life was almost coeval with that of the country—antedating the Republic by several years. He served the first national legislature assembled under our Consti-

tution and Bill of Rights as a page. From this humble post in his youth, he rose step by step, and served every branch of the Government in turn.

He died in the civil service of the State. After having served the people faithfully and wisely as Chief Magistrate for eight years, he took a portfolio in the present administration of the Government.

Mr. Johnson was easily the first man of his day and generation.

Just here it would be my pride, if I had the ability, to draw you a picture of Christendom at the time when Mr. Johnson was born. The Negro was in chains and hard bondage, forced by the cruel lash, the knife, the bloodhound, and the shotgun to serve a human master. There was only a dim prospect of a brighter future for the Negro anywhere on the earth.

The stars of Clarkson and Wilberforce were just rising above the horizon. William Lloyd Garrison, Wendell Phillips, Harriet Beecher Stowe, and the sainted John Brown had not yet appeared on the stage.

Paul Cuffee had already crossed the Atlantic ocean seeking a home somewhere in Africa for his ill-used brethren in the Americas.

Sierra Leone had just taken shape and form as a British colony for the reception of recaptured Africans.

The *Elizabeth*, the Mayflower of Liberia, had made her historic voyage and safely landed the pioneers near Cape Montserrada, the stronghold of the Spanish slave-traders.

Elijah Johnson, the father of our hero, had given his famous reply to an English officer asking a few feet of ground on which to erect the British standard: "We want no flag-staff put up here that will cost more to get it down again than it will to whip the natives."

The battle of the first of December had been fought and won, and the foundation of an American colony for the repatriation of the Negro had been safely laid on the West Coast of Africa.

The subject of these remarks saw the light for the first time in the city of Monrovia, in the stone house in which he has lived ever since and in which he passed away so recently, in his 65th year.

It has been stated that the very first bush was cut on this lot after the settlers left Providence island to occupy the cape, and

that his late residence was the first stone edifice erected in the little township.

Mr. Johnson was an unusually bright boy, taking to books from his very infancy. And he was a mother's boy—obedient and affectionate always—regarding his own mother always as the first lady in the land. From all accounts his mother must have been a disciplinarian of the old southern stamp, who ruled her sons and daughters with a rod of iron. She taught him everything that she knew and could do—to clean house, polish furniture and brass, sew, wash, iron, bake, brew, preserve fish, meat, vegetables and fruits. And as he grew larger and stronger, in his spare moments from school, she introduced him to the hoe, rake, shovel, and wheelbarrow. She taught him not only to cultivate vegetables, fruit, and flowers, but to love the occupation as the most honorable, honest, and manly in which he might engage; and that the farmer or gardener was the only necessary man in simple and primitive society. And, as every one knows who knew Mr. Johnson well, these lessons received from his mother remained with him even down to old age. He was always proud of his horny hands of toil.

She saw that he was regularly at school. He gave his teachers no trouble, but rather became the pride of every school he attended, graduating from the Alexander high school before he was nineteen and taking charge of Day's Hope before he was twenty. He taught such men as the late Judge Roberts, of Grand Bassa, and Senator Jackson, of Louisiana.

He saw but very little of his father, who was away from home most of his time as a missionary to the heathen. He was sent to the Golahs and Pessehs, when the late Anthony Williams was located among the Boatswains, Condoes, and Mandingoes, with headquarters at Bopora.

Fifty years ago the Liberian church had brave pioneers as far as 175 miles interiorwards, north and south of the St. Paul's river. Today the church in Montserrado county has not a missionary a stone's throw outside of our coffee farms. Ought not the pickets and our posts of the Liberian church, pure and simple, to be firmly stationed in the valley of the Niger today?

Mr. Johnson entered public life long before his majority. He began as a page to the Senate at its first session, as we have stated. Then later as a messenger to President Benson, and

then as one of his private secretaries. He edited the *Liberia Herald* while he was with Mr. Benson.

Mr. Johnson became in his day the most versatile scholar in Liberia, while there may have been one or two who excelled him in some specialty. He was one of the very best mathematicians we had. He was a very good and thorough classical scholar. He spoke French and German and succeeded in mastering the laws of construction of the languages growing out of the Latin so as to be able to translate Spanish, Italian, and Portuguese correctly. Music was his passion, in which he excelled as an artist and as a composer. He was an excellent surveyor and engineer; he was a good international and constitutional lawyer; he knew something of ethnology, archæology, astronomy, geology, chemistry, and botany.

He was a practical farmer and gardener, and until very recent years it was his pride to work daily with his own hands in the field and garden.

He was also one of the very best book-keepers and accountants the country ever produced.

He was a ready writer and a fluent speaker. He was never, nor could he have been, a politician like his great father. He enjoyed the suffrages of his fellow-citizens because they loved and trusted him, and this grew out of his record for sterling honesty and unchallenged patriotism and, may I add, because he was Elijah Johnson's son.

He was an inspirer of the young and a greater teacher Liberia never had. If he had chosen a military career his men would have followed him into the very jaws of death, such *esprit de corps* could he excite among his fellows.

He had heard his father and mother recount the awful story of slavery in the United States of America; and his father had told him what brought them to Africa, and how during the great battle of the first of December he had strapped his youngest child on his back while he went out to fight the natives for two days and a night.

He grew up in this atmosphere thoroughly detesting foreigners, and especially Americans and Englishmen. And this anti-foreign feeling often overshadowed his usefulness in the foreign relations of his government with the outside world. We find no fault with him for this, but rather honor him for his strong personal convictions.

And we would like to say in connection with this subject that not only the times are changing, but the entire world also, that the hands of time indicating the progress of the world can never be turned back. The days of the slavery of the Negro are over forever. He has now developed an undisputed common humanity and manhood.

So, toq, old Liberia is passing away and new Liberia is rising into view. In the Liberia of the future we are to enter into close relationship with the other powers. We are to impress them with our special adaptation and power to reach, control, and elevate the vast tribes in the valleys of the Niger and Congo and over the sunny plains of the Soudan, and to do this successfully we have to court the friendship and coöperation of the nations who have already gotten ahead of us in parceling out our fatherland, and when we shall be able to convince the powers that we can do better than they can what they are attempting now in Africa, and that it will pay them better to work with us as an ally or through us than directly by themselves, the future of new Liberia will be assured in this way forever, and we shall then be enabled to speak with authority in the councils of nations on the great African questions of the future; but we shall have to cut loose from our moorings and launch out boldly on the sea of international life. We grant that such a life is full of hazard and dangers of all kinds, and only stout and well-built boats can weather the storms and tempests and safely reach the haven of national security and prosperity.

We believe our ship of state to be staunch and well built; in fact, every true son of Liberia believes that God himself laid our keel. We, like the Jews, believe that we are a people with a positive destiny, and that Jehovah is our helper.

It is such men as Mr. Johnson who have made Liberia, and the history of their lives is the history of the country.

His life undoubtedly represents the *formative period* of the Republic, and the country was wonderfully blest to have had such men as he represents to have done the work of the nation so well during the time that tried men's souls. But those special times have now passed away and gone forever. Each generation brings its own duties, responsibilities, methods, and opportunities, and we have with the changed and changing times of the present age *Liberia's opportunity*.

In closing this brief monograph can we do better than ask, each one of himself, "What use do I intend to make of this opportunity?"

The whole future of the Republic, for good or ill, for growth or decay, for glory or shame, depends on the way in which we individually answer this question.

LETTERS FROM LIBERIA.

MONROVIA, LIBERIA, *May 13, 1901.*

MR. J. ORMOND WILSON.

DEAR SIR: The election is over, and from unofficial returns, as far as heard from, it appears that the Hon. G. W. Gibson is elected President, and the Hon. J. D. Summerville, of Bassa county, Vice-president, by large majorities.

In Maryland and Bassa counties the entire vote was cast for them, except two votes in Bassa. Mr. Coleman received an exceedingly small vote in this; Montserrado, county. In Monrovia not one vote was cast for him.

I am well pleased with this almost one-sided vote. It shows that the masses of our people do not favor cruel treatment of the natives. This is as it should be. In olden times it was often quite necessary to fight them, for they, being misled by the slave-traders, looked upon the "newcomers" as their enemies, come here for the purpose of stopping them from making their money.

But the slave trade had ceased to be possible, a better understanding had obtained, the natives had been taught to feel themselves Liberians, and so the old policy of looking upon them as aliens and treating them as such was out of date.

It is bad policy here for our people to set one tribe of natives at war with another. Aside from the un-Christian and immoral aspect of the case, it has the effect of stopping trade. Immense quantities of palm oil and palm kernels, piassava, dye-woods, rubber, etc., are brought to market by the natives. These articles of trade help largely to load the English and German steamers that call now almost daily at our ports.

A continued war in the country puts an end to this industry.

Merchants, finding the produce becoming scarce, cease to make large imports. This cuts off, to an extent, the Government's revenues.

Besides this, a war prevents the natives from cultivating their farms, and all of our natives are farmers and self-supporting in their way. It necessarily follows that hunger-accompanies war, and we suffer, too. Native rice, cassava, eddoes, yams, chickens, eggs, goats, etc., become very scarce and dear.

A war, too, draws the native laborers from the settlements and makes bad times for our farmers, for our farmers depend almost entirely upon native labor. From every economical standpoint a war, with us, is a disastrous affair and to be avoided. Liberia has lost an almost incalculable amount of money by a war that should have been avoided. Besides, what of the Christ doctrine of "peace on earth"? Is His doctrine to be ignored?

Mrs. Jennie Sharp was in the city last week and had an interview with me concerning the work at Mt. Coffee. It seems that the work so well begun there by Professor Cook is now almost deserted. She has been teaching a small school there. Mt. Coffee is a beautiful place. Much money has been spent upon it. It will be a great pity for the farm to grow up and the buildings to rot down for the want of a little attention. Can nothing be done to continue that work?

The French commercial agent and vice-consul, M. Baret, has returned from a leave of absence. All seems quiet in government circles.

Messrs. Hill and Moore have had built in Hamburg a small steamboat, called the *Laura Ann*, to run up and down the St. Paul river. It is about 40 feet long and is running daily. It is built for freight and passengers.

Bishop Ferguson has also a larger steam launch, named the *John Payne*, to go to Cape Mount and other places on the coast, and up the rivers as well.

Rev. P. Moort, rector of Trinity Memorial P. E. Church of Monrovia, and wife and Mr. James R. Spurgeon, secretary United States Legation, left for the United States on Friday last. Dr. Moort has been sick with paralysis and goes for his health.

United States Minister, Hon. O. L. W. Smith, has been quite sick, but is now better.

I am your obedient servant,

J. C. STEVENS,
Agent American Colonization Society.

GRANGER MISSION, MONROVIA, LIBERIA, W. C. A.,

February 7, 1901.

MR. J. ORMOND WILSON.

DEAR SIR: I write a line to say that Mrs. Hawkins and I are well and still engaged in the work of preaching and teaching among the heathen.

Last year we had trials and experiences natural to one entering a country with everything strange and new, but nothing to discourage at all; in fact, we are encouraged to enter the work of preaching and teaching with a spirit to do more and better than in the past year.

Many rumors afloat in America regarding hardships and privations to be endured in Africa are simply false, and the sensational colorings are given by those who seek to discourage any coming to Africa with honest, noble, and elevating resolves.

Africa is an immense ripe harvest field, and her sons and daughters, wherever they are with a heart burning with love for their country and with a strong determination to do something, are invited and will be welcomed in their coming to help gather in the great harvest.

The avenues for life are many and various as elsewhere, only needing men to fill them. Clergymen, teachers, lawyers, physicians, surgeons, dentists, farmers, merchants, bankers, artisans, clerks, nurses, tailors, seamstresses, milliners, miners, manufacturers, men and women of all trades, professions, and callings, may come and live and find plenty to do. Let them come and contribute their quota, whether small or great, for the upbuilding of a happy and prosperous home.

The work of education, civilization, and Christianity in Liberia generally is on the upward trend, and the signs of the times are that God is in front, leading us step by step onward and upward.

In conclusion, let me say we had quite a success in the raising of corn last year, realizing nearly 35 bushels. We want to raise enough this year to make breadstuff to do us the whole of next. We need very badly a hand mill to grind the corn into meal. We should be glad if you could send us one. It would be such a help to us.

Anything else helpful in farming will be gladly received. We acknowledge with many thanks the reception of the *Bulletins*.

Yours for Africa,

W. F. HAWKINS.

A SOUTHERNER'S VIEW OF TUSKEGEE.

Since the civil war a great deal of money has been squandered on the education of the Negro by excellent people throughout the North, whose benevolence was only exceeded by their ignorance of conditions South.

That particular brand of education did not better the condition of the mass of its recipients. They were not fitted to compete in the occupations that require book-learning, and they had grown to despise what they might have done well. They fell between two stools, and swelled the list of idlers and criminals. I shall not discuss Mr. Washington's work at length. All the world knows about that. While at Tuskegee I did not see anybody studying Latin or Greek, but I saw carpenters, and blacksmiths, and brickmasons, and farmers, and tailors, and barbers learning to work by working. Twenty-eight industries are taught. The students built thirty-eight of the forty-two buildings on the grounds, and they made the brick. Most of the students work their way through school. The graduate has a trade and a common-school education.

My conclusion was that, whether those students attain a high degree of skill in their several lines or not, with the habits of thrift, industry, and right living they acquire there, the percentage who fail to make useful citizens will be exceedingly small.

But the point of special interest to me was the attitude of the people in the vicinity of the school. In order that you may get my point of view, I will say I was born and brought up not far from Tuskegee. My father was a slave-holder, my grandfather was a slave-holder, his father was a slave-holder, and I was *probably* a slave-holder—that is, a black boy was born on our place on the same day that I was, December 30, 1864, and by custom was considered my property. The Emancipation Proclamation had been issued, but I believe the lawyers now

agree that the legal title to the black boy was perfect at that time. He and I have never quarreled about that.

For those of your readers who have not lived South, it will be hard to realize the significance of the little word *mister* down there. Mr. carries with it recognition of social equality, and the Southern white man does not use it in addressing a colored man. He will even claim relationship with the colored man to avoid Mr. "Uncle" and "aunt" are common, and I know hundreds of Southern white men of high standing who will affectionately call a black woman "mammy," but would feel disgraced if they had said "Mrs "

Prominent citizens of Tuskegee were telling me about Mr. Washington and the school. All spoke in terms of highest praise. I asked what they called the principal and members of the faculty when they met them. This question was distinctly embarrassing. One man said he did not "call" them, just said "good morning." "But," I insisted, "why do you dodge? If you can't say Mr., why don't you say Bill, or John, or Booker?"

With an air of "taking the bull by the horns," a bluff old gentleman said: "Well, I'll tell you how I feel about that. I've known Washington and the school from the start—about twenty years. I probably know as much about him as anybody, and all I know is good. In my opinion, he has the best school in the country, white or black. At most of our white colleges, as far as I can see, a big percentage of the boys spend their time learning how to wear their hair long, and play football, and smoke cigarettes, and spend their daddies' money. We don't have any such foolishness here. They are all busy doing useful work. Both teachers and students are orderly and well-behaved. They don't try to make white people get off the sidewalk, and they get more of the sidewalk than those who do try. We have never had a case from there in our police court. They go right to work and make an honest living when they leave the school. Now when I meet the man who has done all this, I can't call him "Booker," like I would an ordinary nigger, but, *thunder!* I can't call a nigger "Mr.," so I just say "Professor."

Habit and tradition still forbid the use of the word, but Mr. Washington has caused those Southern white men to feel "Mr." The Northern white man would have glibly said Mr. from the first; but the Northern white man doesn't know what it is to

feel Mr. in the Southern sense. The next generation will have no trouble with the word if the feeling spreads.

When President McKinley was about to visit Tuskegee a year or so ago the local reception committee, composed largely of white Democrats, arranged for Mr. Washington and the governor of Alabama to ride in the carriage with the President. It was reported that the governor had said he would not ride with a nigger. This was not true, but it was believed in Tuskegee at the time, and there was considerable feeling about it among the whites. The committee consulted Mr. Washington, and he urged that the matter be arranged with an eye to harmony, regardless of himself. He gave the committee to understand that it was not essential to his happiness to ride in that carriage; he did not assert any rights; he did not claim any privileges. The committee realized that Mr. Washington was neither plaintiff nor defendant; that the matter was "up to" the committee. Those people down there average high in generosity and sense of justice. Here was the President of the United States coming to their town to visit the leading institution of the town and its principal, and solely on account of his race this man, whose character was above reproach, was to be denied an honor to which he was clearly entitled. They decided it would be an outrage. There was a meeting, and, after serious discussion, it was declared to be the sense of the meeting that Mr. Washington should ride with the President; that the governor should also be invited to ride in that carriage, but if he didn't see fit to do so he might ride in another carriage or go to the devil, at his discretion.

Just before leaving Tuskegee I had the pleasure of sitting around a fireside with a room full of good, white citizens. I told them Professor Washington had shown me many courtesies since I had been in Tuskegee, and that I expected to see him in Chicago soon; that I wanted to know from them—all Southern white men—how I, a Southern white man, should treat Professor Washington. One man suggested I should take him out and show him the stock yards; another proposed the theater; another a dinner at a restaurant. A middle-aged man, a deacon in one of the leading churches of Tuskegee, said: "I respect Washington, but I don't ask him to my house here, nor even to our church, but this is on account of conditions over which

neither he nor I have control. If I were in your place, living in Chicago, I would take him to my house and seat him at the table with my family and give him the best I had." After the ice was broken, the others present unanimously assented to this.

I shall neither attack nor defend the social attitude of the Southern white man toward the colored man; but let me emphasize a fact: Mr. Washington has already accomplished what all the books, all the oratory, all the incendiary talk, martial law, civil-rights bills, and amendments to the Constitution have not done and never will do.

He has not carried a chip on his shoulder. He has not made a specialty of waving a red rag at every bull he chanced to meet. By the gentle methods of Jesus, Booker T. Washington has succeeded where Cæsar would have failed.—*The Missionary Review of the World*.

RAILWAY TRAFFIC BETWEEN LAGOS AND ABEOKUTA.

It is only a matter of at most a couple of months when railway traffic between Lagos and Abeokuta shall be permanently established. The most important question in connection with such consummation is the tariff of charges for passengers and freight. It is evident that upon this important matter must rest the question whether the railway will become a paying concern or not, and we opine that the matter should have the most careful consideration. The railway will not only have to compete with the river traffic, but will have to offer such advantages as to induce the people to abandon the means of transit to which they are accustomed, and which implies that whatever might have been the drawbacks attending the old mode of transit, it afforded peculiar conveniences which the railway will not be able to supply and which fall in more with the habits and tendencies of the people. There should not be much difficulty in arriving at an equitable charge in regard to passage and freight, as the distance is only 64 miles and the run about two hours. The question of the charge on produce is an important one, not only as regards the native, but as regards the European merchant as well. The low value of African produce in the European

market has influenced ocean freight to such an extent that we understand a ton of palm kernels is at present conveyed from Lagos to Havre for fifteen shillings, while the freight on palm oil is similarly low. Under such circumstances it is obvious that anything in the shape of a high charge on produce must affect to drive away patronage from the railway and defeat the purpose of making it a paying concern. Besides, as we have already intimated, the railway will have to compete with the river traffic, which will be found to create a keen opposition as soon as the canoeman realize that there is a likelihood of his employment being lost. Quick transit does not count for very much under the circumstances, as the native is proverbial for a disregard of time ; and since the canoeman owns the canoe himself, he can afford without any loss to reduce his former charge on a bag of palm kernels by one-half or make even a still greater sacrifice in order to attract customers. We have reviewed all the circumstances in so far as relates to freight to enable a right conception to be formed in the matter and prevent any miscalculation which might conspire to militate against the prospects of the railway. This is all the more necessary as the native is of an extremely sensitive nature in matters relating to trade, and if by any mischance he should find it necessary to withdraw his custom or patronage from the railway after it has been once secured, it would be a difficult matter to get him to abandon again his old, trusted, and leisurely mode of transit by canoe for the hurry, bustle, and perhaps confusion which must attend railway traffic. Viewing the matter from all sides, we think that a charge of five shillings per ton for palm kernels and an equivalent on oil would be a reasonable charge in the first instance. We say first instance, as we are almost sure that the competition which will be put on by the canoemen will necessitate this charge being reduced.

As regards passenger traffic, no great difficulty attaches, as a precedent exists in the Congo railway and which could be followed. We understand that on the Congo railway the charge for a single passenger with a modicum of luggage is a penny a mile. Reckoned on this basis, the charge for passage from Lagos to Abeokuta would be about five shillings and four pence, including a small amount of luggage. This charge cannot be regarded as high in the case of ordinary travelers, but as the

produce-owner who brings his produce down by canoe is exempt from any charge, no doubt some exception would have to be made in such cases. The railway in the Yoruba country has every prospect of proving successful, and it is to be hoped that in the regulation of the tariff of charges for passengers and freight care will be taken that such regulation does not interfere to mar those prospects.—*The Lagos Weekly Record*.

INDUSTRIAL MISSION WORK IN LIBERIA.

Among the many complex matters engaging the attention of the commercial and religious bodies interested in the development of the native races of western Africa, it is doubtful if any will receive more universal support and encouragement than the efforts which are being made to give the natives an elementary knowledge of the handicrafts or branches of industrial work so essential to their future welfare. Recognizing the very practical way in which this work has been taken up by Bishop Hartzell, we have readily given space in this issue to show the extent to which his industrial schools have already grown and the efforts which he is making to deal with the demand for skilled artisan labor. By the illustrations of evangelical, educational, and industrial mission-work in the Republic of Liberia, going forward under the direction of Bishop Hartzell, of the Methodist Episcopal Church, reproduced in this issue, substantial proof is given of the successful attempts which the Americans have made so far to teach the youth of Liberia the knowledge of a trade. Besides the industrial mission-work in Liberia, the venerable bishop, who is a man of tireless energy, has charge also of similar work, under the great American church he represents, in Angola, Madeira, and the Cape Verde islands, on the west coast, and in Portuguese East Africa and Rhodesia.

It must be seldom that it falls to the lot of a superintendent in the church to have the responsibility of such widespread, important, and diversified work. But this bishop is no ordinary man. Of mature years, with a large and varied experience in educational and church work in America; a great traveler, whose knowledge of the Negro race from personal observation in America and in the great African continent is perhaps un-

equaled, Bishop Hartzell is truly a striking and engaging personality; but what is more to the point is the very decided opinions which he holds on the government of the native races and the heavy responsibilities of the three great world powers who have between them divided up the great African continent. In his clerical capacity Bishop Hartzell represents the largest single Protestant denomination in the world. He was elected to this bishopric in 1896, and has already made five annual visits to Liberia and the west coast and two extensive episcopal tours in South and East Africa—one in 1897 and the other in 1899. He has just returned from Liberia and the Madeira islands, and will shortly sail for Portuguese East Africa and Rhodesia. Under his control and in the expansion of the programme for civilizing Africa four additional missionaries have recently gone to Liberia, seven are now in London on their way to Angola, and five go to East Africa, to be located at Inhambane and at New and Old Umtalis, in Rhodesia—sixteen in all. These are all picked people, most of them graduates of colleges and the men of theological seminaries—all consecrated to the holy work before them.

Having regard to the importance of the work being undertaken by our transatlantic neighbors, we have asked the Bishop to furnish us with photographs illustrating his industrial, medical, and evangelical work in other parts of his vast field, but in this issue we confine ourselves to his work in Liberia, and more especially to the industrial phase of it. We thoroughly believe that the work he represents is of the largest significance to that Republic in its struggle against so many difficulties. We also feel sure that the methods and plans of Bishop Hartzell are up to date and thoroughly practical, and that with his large experience as an administrator and the resources at his command he is prepared to insure permanent foundations and large results. He has already put into Liberia sixteen educated Negroes from the literary and industrial schools of America. His annual conference of ministers, teachers, and industrial workers numbers ninety-eight, and the actual communicants of the various local churches and missions in the Republic number about 4,000 souls. His plan everywhere is to insist as rapidly as possible upon self-support among the churches and schools. His educational system includes the College of West Africa at Monrovia, the central school, and thirty-four primary

schools in different parts of the Republic, in which are nearly 1,300 pupils and forty teachers. These have mostly been organized during the past four years. The sum of £700 has been expended in the latest and best text-books for the use of these schools. It is an interesting fact that in these schools there are about five hundred native boys and girls from the surrounding tribes, many of whom are going to the front, in the class-room, in the printing office at Monrovia, and in the industrial schools of St. Paul river and elsewhere.

Just now one of the most pressing needs is a thorough equipment of the St. Paul River industrial schools, of which we give two illustrations—the school and residence house and the two workshops. The shops are already partially equipped, and a good-sized class of boys is being daily instructed in carpentry, cabinet-making, and iron-work. These buildings—one of them 60 feet and the other 30 feet long—are framed in native woods sawed in the neighboring forests and inclosed and covered with corrugated iron. Verandas are to be put on all sides, so as to more than double the room for benches, machinery, forges, and so forth. A good engine and boiler are already on the ground. More than £200 worth of the latest and best tools have been donated by friends in New York. The boys are in school a part of each day. Two gentlemen—a superintendent and a minister—with their wives and two male assistants are now employed. The location on the St. Paul river is perhaps the best in Liberia, and is twenty miles from Monrovia. A good wharf has been built by the school for the use of passing boats. The work laid out for the coming year is to overhaul and repair the school and residence buildings, complete the shops, get machinery and tools and more benches in place, clear away another portion of the 250 acres belonging to the school preparatory to still larger crops, and burn a kiln of 100,000 bricks for the building of dormitories and a church. During the past year nearly £100 of repair and furniture work has been done for the neighboring farmers and others.

Being in possession of all this information of the practical work undertaken by Bishop Hartzell in his Liberian diocese, a representative of *West Africa* called upon the Bishop on his return from the West Coast in order to receive further details of the progress of his schemes.

"What, Bishop," said the interviewer, "is your most pressing need at the present moment?"

"Money. The missionary society of my church makes regular appropriations to the various fields in Africa, as it does to its other fields—many of them much greater in extent—in India, China, Japan, Italy, Germany, Sweden and Norway, Denmark, Mexico, and South America; but, as in the case of all great missionary societies of the day, the pressing needs of the work far outreach their financial resources. Hence the call, so frequently heard, for special funds for special phases of work in foreign fields. In fact, a great many, both in England and America, often desire to make donations directly to places and types of work of their own choosing. There is no well-organized place in Liberia where the trades are properly taught to the youth. The work also at this mission extends to the education and industrial training of a good class of girls who live at the mission-house, the boys occupying a separate building."

"Has any one given you help in England or Germany, so far?"

"Well, yes; Mr. A. L. Jones, of Liverpool, has recently begun giving £100 a year, and Messrs. Hayman and Edwards, Liberian consuls in London and Liberia, and the Hon. A. Ponsonby have also contributed towards our funds."

"On what grounds do you base your appeal for money in England and Germany for this special work?"

"On the broad grounds of philanthropy, to help these black people to the necessary elements of larger national, intellectual, and commercial growth. They are in great need, are struggling against enormous difficulties, and are doing much to help themselves. Industrial training is now recognized as a most essential and important factor in the development of any civilized people, and in the civilizing of any barbarous race. Liberia has less than 30,000 civilized Americo-Liberians who speak the English language, while filtering in and pressing upon them in every town and along every footpath are multitudes of eager, aggressive natives, who in turn are only a part of the multiplied millions of the vast continent beyond.

"Another ground is that England and Germany have vast commercial interests on the west coast, including Liberia. Many great fortunes have been made from the tireless and patient industry of the natives and the comparatively few civilized peoples

along the coast. It is a well-recognized principle in Christian and international ethics that the people who increase their wealth among any people have moral obligations as to their intellectual, social, and spiritual interests."

"What are your immediate needs for this particular institution?"

"The actual expenses up to date are provided for. We shall need for the coming two years at least £1,000. With this I can carry out the programme for the year as indicated and engage a trained expert in agriculture. The presence of such a man on St. Paul river, conducting experimental farming in consultation with the best men in the neighborhood, would be of the highest value. There ought to be within two years from 50 to 100 young people on that mission station under training."

"What is your feeling as to the outlook for Liberia?" asked our representative.

"My feeling is distinctly hopeful. President Gibson and his cabinet—Secretaries Barclay, Dennis, and others—are conducting a conservative and, as far as I can judge, a wise administration. In every part of the Republic there are level-headed, sensible men who are anxious for the highest good of the country."

"Now, from your personal knowledge of Liberia, what is your opinion of the commercial possibilities of the country?"

"They are very great, especially in agriculture. It is admitted by all that the 350 miles of Liberian coast is hardly, if at all, equaled by any similar amount of territory on the West Coast. Recently a mining, railway, and banking concession has been granted to a Liberian company, and I understand that negotiations are proceeding to have it controlled by a reputable and wealthy syndicate in England. I hope this is true. If it is, it means exploration, labor for the natives, especially the Kroos (the Phœnicians of the West Coast); in fact, a new and great era of prosperity."

"What are your movements in the immediate future, and to whom can money be sent by those desiring to help in this enterprise?"

"My address will be the Langham hotel, London, until May 10, and I shall be very glad indeed to correspond with any one in reference to this matter. Sums of any amount will be gladly received, and may be sent to me personally or to the Hon. Henry

Hayman, Liberian consul, 1 Coleman street, London, E. C.; the Hon. Mr. Ellis Edwards, Liberian consul, Liverpool, or the Baron von Stein, Liberian consul, Brussels. All amounts received will be acknowledged in your journal, *West Africa*, and an annual report of receipts and expenditures will be mailed to each donor, with an account of the work."

This concluded the interview, and our representative departed, wishing Bishop Hartzell the utmost success in his scheme of industrial schools for Liberia.—*West Africa*.

NATIONAL MEMORIAL TO MARY KINGSLEY.

14 KENSINGTON SQUARE,
LONDON, W., November 16, 1900.

To the editor of New Africa.

DEAR SIR: I enclose a copy of the circular relating to the "Mary Kingsley Memorial," and I would most earnestly beg your support for that side of it in which her own wishes are best expressed—the formation of a society for the study of African law and custom. The coöperation of Africans would be of the greatest importance, and I hope, therefore, that you will not only give your name and support, but that you will distribute the circulars I enclose and try to gain some more recruits.

We are trying to raise a fund sufficient to set the work going, and hope we may have some contributions from Africa.

Miss Kingsley's last work and letters were all devoted to the formation of such a society, and we therefore think it would be the best memorial to her and might prove of lasting benefit to West Africa.

If you have any suggestions to offer, I should be most happy to hear from you, so that we may make the society as effective as possible for this good work.

Believe me, sir, yours faithfully,

Alice StOFFORD GREEN.

The following is the accompanying circular :

NATIONAL MEMORIAL TO MARY KINGSLEY.

The desire has been very widely expressed among Miss Kingsley's many friends, and among the still larger number of those

who knew her through her writings and lectures, to establish a permanent memorial to her.

It is in a great measure owing to Miss Kingsley's writings and her absolutely unique researches into native customs and institutions that so much interest has recently been taken by the general public in West Africa. She herself took a deep interest in all that might in any way tend to the improvement of the conditions of life in that part of the world, both of Europeans and of natives.

Liverpool, owing to its very large West African interests, was frequently visited by Miss Kingsley, who there, as also in Manchester, formed many close friendships with those engaged in the West African trade. Immediately after her death a movement was set on foot by certain Liverpool and Manchester merchants to perpetuate her memory by associating her name with a small hospital for the treatment of tropical diseases, to be established in connection with the Liverpool School of Tropical Medicine.

Other of Miss Kingsley's friends desire that her name should also be associated with a society for the study of native customs and laws, which was her first object and occupied the greatest part of her time and energy, and that "The Mary Kingsley Society of West Africa" should be established to stimulate research and to collect from all sources information concerning West Africa.

Miss Kingsley held that the right way to bring out the full value of British West Africa is not in the direction of trying to force European civilization and customs on natives who already have a different, if rudimentary, social system of their own, but first to study this indigenous system, which must to some extent be suited to its environment, and then to select from this and to develop the better and more useful elements. It is believed that much information of the required kind as to West African sociology is already on record, scattered through the works of the older writers on those parts, as well as in more recent books of travel, in papers published in periodicals, in blue books, and in official reports; and a very great deal more may still be gathered by government officials, traders, missionaries, travelers, and by the small, but remarkable, band of natives who are already educated.

It is proposed that the "Mary Kingsley Society" should employ a trained ethnologist, both to collect and arrange in scientific form the material which is thus already on record and to institute and direct research for further material of the same sort; and it is intended that the society, after the manner of the Royal Asiatic Society, should periodically publish the results which it obtains, and should thus provide additional knowledge by which European relations with West Africa may be most safely and effectively directed, with profit both to the natives and to the Empire.

Several meetings of Miss Kingsley's friends have been held in London to discuss the matter, and it has been decided that the memorial should include both the hospital and the society, and that an appeal should be made to the public for support to both, the subscriptions being assigned to either the hospital or to the society, according to the wish of the subscribers.

Contributions for the Mary Kingsley Memorial Hospital should be sent to Mr. A. H. Milne, B. 10, Exchange buildings, Liverpool, and for the Mary Kingsley Society of West Africa to Mr. George Macmillan, St. Martin street, Leicester square, London.

Unless specifically assigned by the donors, all contributions sent to Mr. Milne will be devoted to the "Mary Kingsley Hospital," and those sent to Mr. Macmillan to the "Mary Kingsley Society of West Africa."

PRESIDENT COLEMAN'S ANNUAL MESSAGE.

Fellow-citizens of the Senate and House of Representatives of the Republic of Liberia in legislature assembled.

GENTLEMEN: In keeping with the time-honored provision of our sacred Constitution and the requirements of the exalted station which I have the very distinguished honor to fill, we are permitted yet once again by the Great Father of all to meet face to face in this hall, dedicated to public duty and liberty, to transact such business as the present exigencies of state demand, for which great mercy and blessing we should never fail to record our unfeigned gratitude and thankfulness to Him who orders all our steps, officially and as individual members of the body politic.

As I undertake on this occasion to inform you of the present condition of the Republic, it is with pangs of pain and sorrow that I find myself compelled to refer to the great loss which the state has been called upon to sustain (even within your own immediate bodies) since the adjournment of your last session in the death of so many valuable and distinguished fellow-citizens. You departed from this city last February, after the close of a most-busy, active, and patriotic session, still mourning for the early loss of our learned Vice-President and two active and earnest members of your most august body. You meet today draped in mourning for two Senators and one Representative from among your limited number, and you can but ill afford to endure the loss. In this your present mourning death seems to have leveled his shafts at bright and shining masses.

Honorables J. H. Logans, J. T. E. Brooks, in the Senate, and Hon. Abraham Lincoln Gibson, in the House of Representatives, will not soon be forgotten in the councils of state.

In Maryland we have lost the father of that important county in the person of Hon. Joseph T. Gibson and his distinguished brother, the incorruptible statesman, Judge Robert Henry Gibson; Hon. F. W. Proud, ex-member of the legislature and traveling commissioner at the time of his death, in which position he had rendered great services in keeping the interior of his county quiet; the scholarly and earnest commissioner of education, John Payne Gibson. In Montserrado county we are still in mourning. Rev. June Moore, the ideal citizen and public servant, the patron and promoter of good work for the elevation of Liberia, was the first to leave us for that bourn from which no traveler returns. Then followed in quick succession Hon. Jesse R. Cooper, Spanish vice-consul and for a number of years shipping master for the port of Monrovia; Charles and Thomas Smith, each old and faithful citizens, who have rendered not less than 60-odd years of valuable service to this Republic in many ways; Capt. L. R. Johnson, a brave soldier and faithful citizen; Brigadier General B. Y. Payne, who expired in Chicago, U. S. A., after a most painful surgical operation, and the Rev. S. J. Campbell, ex-member of the House of Representatives and Native African Commissioner at the time of his death. He was actively engaged in his work when taken ill. This gentleman was the first to really ally the Condo and Boatswine tribes to this

Government and cause them to understand their relationship thereto.

While it is a matter of profound regret to the Government that the unsettled state of affairs still continues in China and some other parts of the world, yet I am pleased to inform you that our relations with foreign nations are at present entirely satisfactory and friendly.

It was with feelings of inexpressible sorrow the Republic heard of the death of the magnanimous King of Italy, Humbert I of Savoy, who fell by the hand of a worthless assassin. King Humbert was a staunch and lifelong friend to our country. I caused letters of condolence to be forwarded through the State Department at as early a date as possible, and also to extend the congratulations of the Republic to his able and worthy son and successor, Victor Emmanuel, with the hope that the friendship and happy relations between Italy and Liberia, begun by his great and good father, will be fostered and continued with growing interest for all future.

I have every reason to believe from the foreign correspondence with our State Department that the great powers in Europe and America wish to see a happy and prosperous Negro State in Liberia, and will exert their influence and give moral support to sustain all our good and wholesome efforts and enterprises looking forward to the redemption of Africa and the advancement of the race. In this connection I have to notice the loss to the nation and to the American Colonization Society our foster-mother, of Mr. Robert Arthington, of Leeds, England, the patron and founder of Arthington, one of our most prosperous and enterprising settlements on the south bank of the St. Paul river. The country can never repay the debt of gratitude owed to the great and good men in America and Europe who have assisted us to establish this Negro State in the midst of so many hindering circumstances.

The names of Arthington, Monroe, Stockton, Ayres, Ashmun, Gurley, Mills, Burgeses, Latrobe, Harper, Clay, Caldwell, Findley, Buchanan, Hedington, Shufeldt, Muhlenburg, Crozier, Bruer, and Scheffelin will remain with us as long as our rivers, creeks, islands, hills, valleys, and streets bearing these historic names shall constitute a part of the Republic of Liberia. It is my earnest wish to see other worthy names of our sainted

patrons dotted all over our public domain, following Arthington on to Suehn, Morradee, Bumbumamah, Gongbeah, and Supplemah, until we come to the inviting Vukka hills, viewed and often described by Hon. B. J. K. Anderson in coming to the vast plains of Musardu.

There is no subject which affects the interest of the Government more than that of the tribes by whom we are surrounded, for this matter, always important, is more than ever of absolute necessity, in view of the leading policy of the State.

I am more than pleased to inform you that in this respect the Government has a most worthy coadjutor in the person of the honorable superintendent of Maryland, who dispatched a peaceful expedition to the interior of that county by river and land, with the most gratifying results. This commission brought in 250 chiefs and delegates from the various parts of the county, and a whole week was spent in discussing, arranging, and settling old-standing war and other matters, and it resulted in the drawing up of a most statesman-like compact on the 9th of October, signed by chiefs from the Grebo, Webo, Plebo, and Gederabo tribes.

In Bassa and Sinoe counties we have had some troubles of a minor nature with the natives, with which the able superintendents and native African commissioners have been enabled to grapple and settle. I am of opinion, particularly with the light expenses of the present year before me, that the legislature should take some steps at its present session to safeguard our interior natives from the intrigues and unscrupulous actions of unprincipled traders, who go among them very often, as much for mischief and a desire to upset a good government as for the palm kernels, ivory, and other products. In nine cases out of every ten, where the Government has to be annoyed by the disturbed state of affairs in the interior, you can find a trace to the very doors of these irresponsible traders and mendicant conspiritors.

I find in the archives of my office as far back as 34 years ago that one of my sainted predecessors in the Chief Magistracy of the Republic felt compelled to make the following observations to your honorable body:

"I am of opinion that persons going among the aborigines to reside should be made to show that they are engaged in some

lawful and necessary enterprise, and to give bond and security, to be renewed from time to time, for their conforming to the laws and conserving the public peace; and whenever it might appear that such persons are no longer prosecuting lawful business with the natives, they should be required to withdraw from them; and for being allowed to prosecute trade among the natives, they should obtain a license for which they ought to pay a tax proportionate to the amount of capital invested in such native trade."

Ex-President Johnson, in one of his messages to the legislature, said: "The experience of the last four years has taught me that the tribal differences are often increased by the unreasonable interference of conflicting trade interests. The natives of the country are to a great extent brethren; yet they have a tolerably clear sense of justice and truth. They have shown in a number of instances, and sometimes, too, by terrible examples, that they are able to distinguish between the lawful and just measures and decrees of the Government and any capriciousness or selfishness that may lurk behind any trade interest. What is the Government but the whole body of the people? What interest can the Government have not identical with the whole people? If the people or any class or section of them, through trade jealousies and selfishness, endeavor to thwart or hamper the legitimate operations of the Government, they but hasten their own eventual ruin."

Gentlemen of the Senate and House of Representatives, I can today repeat the same with greater force and strength, having more light and experience on the subject, by transposing the disturbed centers, then, from Tradetown, Settra Kroo, and Salymah, to Moradee, Sapplimah, Barnggia, and Suehn. In the midst of the many upheavals among the aboriginal population of Montserrado county, especially, the Government, with the constant aid of Providence, has been enabled not only to sustain its prestige and dignity, but at the same time to win the friendship of nearly all the far interior tribes, and unite and bind closer to the body politic all those near, such as the Dey, Dean, Topo, Golahs, Veys, Pesses, Boatswains, and Mandingoes, excepting that portion of the Gorgie and Singgia Golahs and Pesses who are under the control of Barsingbia, Towway, Daddoa, and Parkler-Tuah; also several minor chiefs in the same sections of

the country, who are at present in an open state of hostility to the Government, incited thereto by parties known to some of the authorities.

Within a few days I will cause to be laid before your honorable body a report of all my doings at Suehn from July to November as a separate message, when you will see how strenuously I have striven to pacify the several sections of the country, to talk over, arrange, and settle long-standing and grave grievances and complaints, and to gather their ideas of dividing the country into well-defined spheres of native rule, so as to fit into the body politic; also to appoint well-known chiefs heads of these spheres, making them responsible to the Central Government for the taxes and good rule of their districts.

For the first time within the history of the country we are on the point of a successful launching of this very necessary branch of customs, and, in keeping with the further act respecting the collection of customs passed at your last session, matters were accordingly put into operation. This system is working admirably well in the counties of Montserrado, Bassa, and Maryland. Sinoe is making the necessary preparations to follow in the wake. Already the general finances are improving everywhere. I trust that your honorable body will make the necessary appropriation for the erection of suitable buildings at Robertsport for the purpose, and also Marshall and River Cess. In fact, I would recommend the same for all the minor ports along the coast. The new bonded warehouse will soon be completed in the county of Montserrado. The Honorable Superintendent Summerville has imported an iron custom-house for Grand Bassa, 100 feet by 40 feet, arranged so as to allow ten rooms in it. There will be added, if the legislature approve of it, a pier fifty yards long. The whole cost will be twenty-seven thousand dollars.

This pier will be a great boon to the merchants and traders of Bassa county, and will doubtless materially enhance the better collection of the revenue of that important port.

It pleases me to announce that the Republic has been able to meet all her engagements with reference to this subject under the new arrangements, and I have asked the Secretary of the Treasury to lay before your honorable bodies a full and clear statement of the subject at as early a date as possible.

You will find in my special message a report for your consideration, a paragraph of which comes directly from the natives themselves—that is, from the Deys, Veys, Pessehs, Dean and Tapo Golahs, Boatswain, and Condo tribes. It is a very strong petition, indeed; but, taking into consideration the many complaints that have reached us otherwise from officers and responsible authorities, I am compelled to ask your honorable bodies to give this important question or subject your early and earnest attention.

I know you are equally gratified with myself at the forward step taken throughout the Republic in the cause of public education. A bureau of education has been established and fully organized at this our capital under the able management and superintendency of Prof. J. C. Stevens, who served me so well and effectually in the Cabinet for two years as Attorney General.

I have to call your attention to the low state of this great industry, in the face of the high name it took at the World's Fair under the superintendency of Commissioner Hon. Alfred B. King, who sustained a great sacrifice and personal loss, to invite practical legislation for the remedy of same.

The Secretary of the Treasury will lay before you at an early date the public accounts, with considered plans of improvements.

It is with regret and deep sorrow that I here mention the illness of ex-President Johnson and now Postmaster General, who has faithfully served this Republic from boyhood to the present. For three years he rendered great service in my Cabinet, not only as Postmaster General, but also as a translator of our official French and German letters. His worthy and able son, F. E. R. Johnson, who has been acting for his father, will give you as full and complete a report as the circumstances will allow. The other reporting officers are also ready to render to your honorable bodies their reports, with such recommendations necessary for the peaceful and harmonious working of their respective departments. In the midst of sorrow and casualties, we are again called, within the last three days, to lament the early loss of a very promising member of the National Legislature, at the very threshold of the second session of the Twenty-seventh Legislature, in the person of the Hon. Thomas R. Collins, from Maryland county. His death is to be greatly lamented, because he was another loyal citizen from among the

great and prosperous Cavalla tribes, a portion of the main strength of this growing Republic.

Gentlemen of the legislature, having tendered you my resignation, with grateful feelings for the harmonious manner in which the legislature and myself have worked together in the past, I take great pleasure in handing the Government over to my successor, a gentleman who has honorably kept the archives of State before and during my administration. Knowing that his ability will enable him to manage the affairs of State equally as well as he has the affairs of a Secretary of State for many years, I therefore trust and believe he will have your hearty co-operation in everything that will be put forth for the upbuilding of this nation and the advancement of the race.

CHIEF JUSTICE Z. B. ROBERTS' OPENING ADDRESS BEFORE THE SUPREME COURT OF LIBERIA.

Associates, officers, and members of the bar of the Supreme Court of this Republic:

We live to witness the going out and the coming in of a new year, which is also the beginning of a new century, and again we are summoned to discharge the duties referred to us by the nation.

The year just closed has been one of commingled sorrow and joy. During its revolutions the archer Death has stricken down many great national props, for whom the nation has greatly mourned. We, however, as a body cannot but feel grateful to the God of Nations for preserving us from drapery and mourning during the year. Great, indeed, is our responsibility. We are entrusted with highest power to decide questions involving the liberty, the property, the reputation, and greater than these are questions involving the very life of man. We therefore enter upon the duties of this sacred trust with trembling hands, and humbly ask for divine guidance.

As a nation, we had recently to face issues, dangerous and threatening—issues which required skillful and steady hands to handle. Surely, we have passed a most dangerous crisis, such as have convulsed and overthrown renowned nations of history.

God be praised ! He led us out of the peril and gathering storm, and today we are free from the direful consequences of anarchy and revolutions. This, gentlemen, is the pleasing evidence of our ability to govern, and if left unmolested to go on and to work out our national destiny—if kept free from the paralyzing intrigues for territorial acquisition—Liberia will open wider the door for the ill-fated sons of Africa oppressed in foreign lands.

That which claims our immediate attention is the sound interpretation of the laws and their just application to the cases sent up to this court for review.

Law as defined in the elementary books is the clear, translucent stream of justice, flowing freely and smoothly between the banks of wisdom and truth, purified by mercy and equity.

As found within our statute books, this highway to justice, like some of our rivers, is interrupted in its free course by individual dams, sand bars, snags, and driftwoods, often changing the channel and causing many shipwrecks. In our books of reports the decisions of high courts, professedly expositors and adjusters of elementary and statute laws, are emphatically a labyrinthian maze. Hence the original broad channel is filled with impediments, and he who can steer clear of the various obstacles is more a lucky than a skillful pilot.

What was law in the past is not law now. The fathers understood it to be the laws of Liberia that any court of record may, on the application of any person, issue a writ of *habeas corpus* to ascertain if a person imprisoned is so legally or illegally. They understood such an investigation to be the exercise of appellate jurisdiction, not affecting in the least the suit pending, the questions in *habeas corpus* being but one, legal or illegal, imprisonment. But their more learned sons have by recent statute changed the course of this healing stream by withholding from this court such rights. Whether or not this is contrary to the Constitution, we withhold saying. But this we wish to say : The opinions of the fathers are sustained by both English and American authorities of improved law. Doubtful authority renders the decisions of courts uncertain as to the law. As a case I remember to the point, a shrewd lawyer was solicited to bring a suit which could not be sustained by general principles of law, but was fully and clearly sustained by a decision of a superior court. He accordingly brought a suit in that court,

the judge who rendered the decision presiding. The learned judge at once took a stand against the unfortunate attorney, who very coolly read the judgment rendered by that judge. The judge quickly said: "That is not law, sir; it was what the previous legislators compelled me to say." "It is an opinion rendered by your honor," replied the attorney. The judge replied, "I cannot help that; it was law then, but it is not law now." The judge continued: "The law-makers every year muddle up and so change the stream that judges hardly know where to steer the Ship of Justice."

The highway of Justice is straight, based on the substratum of common sense; hence appeals not thus founded are but a waste of time and money.

Gentlemen, our lady and other distinguished visitors today show that while we move forward on the line of duty apparently unnoticed, that this coördinate branch of government is being jealously watched by all classes of the citizenship and others. Of our lady visitors, we may say their loveliness needs not the aid of foreign ornament, but is, when unadorned, adorned the most.

Gentlemen, I wish you and all present a most happy and prosperous New Year.

FIFTEEN THOUSAND DOLLARS NEEDED FOR A WORTHY CAUSE.

REV. ALEXANDER P. CAMPHOR, D. D., PRESIDENT OF THE COLLEGE
OF WEST AFRICA, MONROVIA, LIBERIA.

Our educational work in Liberia has within the last five years made commendable progress. This is the logical result of the special emphasis and care given it by Bishop Hartzell, with the coöperation and help of the people. Evidences of growth are manifest in the new and general interest aroused on the subject of Christian education and the growing spirit of self-help on the part of the people to do what they can, even out of their poverty, to help in placing their schools upon a better and more permanent basis.

Within the past five years there has been a thorough organization of our educational work. This has been helpful in stimulating interest and growth and has placed before the people as never before the needs and claims of this special department of our church work.

From the few, irregular, and isolated schools which we formerly had have grown a system of well-kept schools, numbering now 33, with an attendance of 1,223 pupils, 522 of whom are native Africans (last year's report).

These schools are located in strategic centers in Liberia and are well distributed among the civilized and uncivilized sections of the Republic. The plan is to make these schools respectable, being of primary and grammar grades. They will be auxiliary to our central institution in Monrovia, the capital of the Republic. Nothing beyond the grades will be attempted at present in these schools. Students finishing their work in them will be admitted to the College of West Africa.

In every church and mission station the aim is to establish schools, so as to gather in the youth and impart higher ideals and conceptions of life, and to furnish as much as possible a fair preparation for the duties and responsibilities of life.

Along with these preparatory schools are also our industrial missions, designed to emphasize the practical side of education and teach the dignity of labor, thus paving the way for industrious, intelligent, and independent citizenship. Our St. Paul River Industrial Mission, up the St. Paul river, is a living reality of this idea. Well equipped, well managed, and well patronized, it is doing a splendid and much-needed work in preparing the youth of Liberia for the practical duties of life.

In the center of this group of schools stands our College of West Africa, which must be made a great success as the central institution of a system of schools, reaching and inspiring the whole Liberia conference and aiding in building up the Republic in Christian morality and strength.

This school is in pressing need of \$15,000 to lift it out of a condition of financial weakness and embarrassment to that of strength, proper equipment, and efficiency. This amount is not large, when we consider the recent growth of the institution and the needs which necessarily follow such results. Then, again, when we consider the character and vast extent of the territory

from which we gather our raw material, the influence and relation of the institution to our entire church work, the Republic, and the great continent itself—such considerations reveal at once the importance of the service which a well-equipped school will give and the helpful and far-reaching influence to emanate from such a center of Christian learning if help is given whereby the school may be able to throw off its embarrassment and do a creditable and permanent work that shall mean great victories for the church in the near future.

For our entire Liberian territory, with an English-speaking population of 30,000 and within and beyond the domains of the Republic, with untold millions of uncivilized and unchristianized peoples, covering vast areas of country, this school is the one and only institution of learning where boys and girls, especially of the Methodist Episcopal Church, may receive that larger preparation so necessary to fit them for capable leadership and the discharge of responsibilities in whatever sphere they may be called to fill. No argument is required to show the need of a strong and well-equipped school for such a territory and such a work, if Methodism would do a service in Africa worthy of its name and continue to hold its time-honored place in the thought and affection of the best people of Liberia.

In 1839 Monrovia Seminary, now the College of West Africa, was founded. Rev. Jabez A. Burton, A. B., was its first principal. His assistants were Mrs. Eunice Moore and Mrs. Ann Wilkins. The last named, through a devoted and efficient service of 25 years to the church in Liberia, particularly in connection with the Millsburg Female Academy, did a noble work. The influence of that work yet abides for good. Mr. Burton gave only two years to the seminary. He died in 1841, and was laid to rest in Monrovia Cemetery by the side of Melville B. Cox and others of our early missionaries, who laid the foundation for this school and who willingly gave their lives for Africa's redemption.

From that time to the present, a period of 62 years, the school has continued, but not without suffering many interruptions, hinderances, and backsets. Teachers sent out by the mission board have been incapacitated by African fever. Death or failing health has compelled them to abandon their post, frequently at times when the school was in the midst of its greatest prosperity.

The administration of Rev. James W. Horne, in 1853, is an example. The seminary under him did a splendid work. His ability as an educator and his enthusiasm and adaptability for that work lifted the school into prominence and multiplied its usefulness. Scores of the brightest youth of Liberia flocked to the institution and placed themselves under his care and tuition. For nearly four years the work was continued without a break and with very creditable results; but shortly after this Mr. Horne's health was so impaired that it became necessary to give up the work entirely and return to the United States. Such interruptions, and they have been many, have proven serious obstacles to the school's success, keeping it from that continuously vigorous and fruitful life which it would have enjoyed under better and more favorable circumstances.

Notwithstanding this the college has accomplished much good. Many of Liberia's own sons, reared and educated there, have come to the rescue of the school in these unfortunate periods of her history, and have rendered faithful and creditable service as teachers.

The school has been a source of public benefit and blessing to the entire Republic, dispensing light and life to all the people. Many of its former students have arisen to positions of honor and responsibility, both in the service of the church and the state. This has not only demonstrated the wisdom of establishing such a school in that country, but has fully compensated the church for the outlay in men and money required to found that work and maintain it through the years and even up to the present.

But a new day has come for that work. Influences and forces are in operation, both in Liberia and on the continent itself, which indicate that a wonderful awakening is in progress. They seem to speak out in silent yet forceful language that better times are ahead for Liberia and Africa. We interpret it as a *rising* tide. To all interested in the little Republic, which stands as an *open door* to the evangelization of the millions in heathenism in regions beyond, it is encouraging, for it portends good; and who knows but that this very tide, if taken at its flood, will lead the church on to victories hitherto undreamed of.

The Methodist Episcopal Church has been too long in the lead in that country to consent in this day, the dawn of the *new cen-*

tury, to take second place. Let us seize this opportune moment. Let us stand by the Liberia mission. Surrender the field because of difficulties? Never! Let us rather enlarge the place of our tent; stretch forth the curtains of our habitation; lengthen our cords and strengthen our stakes, that our seed in that vineyard may yet inherit the Gentiles and make the desolate cities to be inhabited.

Results within the past quadrennium will justify the church in taking such an attitude toward that work. Our sixteen colored men and women, under appointment of Bishop Hartzell, do not only stand the climate but adapt themselves to the work and are succeeding; the conference is on the upward grade; the college has grown beyond our resources to properly care for and maintain it; the natives are coming into the fold and our heathen work is growing in importance and promises much for the future. Indeed, everything seems to indicate that a promising outlook is before our oldest foreign mission, and that an abundant harvest is not far off if the work is faithfully followed up and properly cared for in the future as it is today.

To be able to meet the demands of work, we need now fifteen thousand dollars:

1. Ten thousand for a new building and to establish a theological school in connection with the College of West Africa.

We are in pressing need of a trained ministry to meet the growing demands of our work. It is a cause for painful regret and concern that there has not been as yet any strong effort made in special ministerial training in order that our young men may receive proper equipment from a regular biblical education that would send them forth able and aggressive ministers of the gospel. Criticisms are made on our ministry in Liberia that we have but few men equal to the task of presenting the gospel intelligently; that the older men, who emigrated from America fairly well prepared for the ministry, are all dead, and that the young men are not preparing themselves to fill their places. To say that these criticisms, to a great extent, are well founded is but to quote on this point the private judgment of the elderly men composing our ministry in that field.

The importance of providing such education cannot be too strongly advocated, for the very life and success of the church depend largely upon the quantity and quality of the minister's

preparation for his sacred work. If untrained, his usefulness is, of necessity, circumscribed ; but if to vital godliness, which he should first of all possess, there is linked the best education, he is then qualified for the longest service and the most permanent success. This is as true in Africa as it has already proven to be true in the United States and Europe. A school for the training of the ministry in Liberia would fill a long-felt want and accomplish incalculable good in lifting up and strengthening that work.

Our prosperity within the past five years has greatly embarrassed us. The old seminary building, at times in the past too large, has now become inadequate for our growing school. We have been compelled, much to the inconvenience of our family and teachers, to convert piazzas, hallways, and living rooms into recitation and lecture rooms. The old garret, once the receptacle for all kinds of plunder, has been repaired and partitioned off into six rooms for girls ; and yet all of this does not begin to furnish sufficient accommodation for the many who apply and the still larger number who ought to be with us receiving the full benefits that come from a Christian home and school.

At present our gentlemen professors and boys reside in a rented house, which costs us \$200 a year. This but poorly serves our purpose. And, again, the question of rent is a puzzling and too often an embarrassing problem, with the very limited resources at command and the numerous calls from various sources to meet our current expenses. A large three-story building, with accommodations for our theological school, professors' rooms, 100 boarding students, recitation rooms, chapel, library, etc., would greatly relieve the situation and place us in a position to do a better work, one that will mean much for the church in the near future in that section of our Lord's vineyard.

2. Five thousand dollars—one hundred scholarships at \$50 per annum for needy and worthy young people preparing for the Christian ministry and other forms of Christian service.

Without this help and encouragement from us many of our own boys and girls will either remain in abject ignorance and heathenism or be taken up by other churches, where such aid will be given and where their services will be forever lost to Methodism.

How our work in Liberia has suffered because of neglect in providing help for the education of our young men and women ! We must do something to encourage the youth of the church, or it will be only a question of a few years when the church in Liberia will have lost beyond recovery its standing and usefulness and power.

The words of the immortal Melville B. Cox, our first missionary to Liberia, are still true, and they ought to stir the blood and fire the soul of all Methodists and lovers of the cause of world-wide missions: "There is not in the wide world a field that promises the sincere efforts of a Christian community a richer harvest. There is not in the wide world a spot to which Americans owe so much to human beings as this same degraded Africa. She has toiled for our comfort ; she has borne a galling yoke for our ease and indulgence ; she has driven our plows ; has tilled our soil and gathered our harvest, while our children have lived at ease and been educated with the fruit thereof. Shall we make her no return ? If she has given to us carnal things, can we do less than return her intellectual and spiritual things ? "

Oh, Christians at home, will you not help Africa by helping this deserving and struggling institution ? God help us to meet the peculiar claims and debt that Africa has upon us all, nor to think we have done enough till that long-neglected country shall be free and redeemed.

Contributions for this cause may be sent to Dr. Isaac B. Scott, editor of the *Southwestern Christian Advocate*, 429 Carondelet street, New Orleans, La., or to Secretary A. B. Leonard, D. D., 150 Fifth avenue, New York city.

Any amount, large or small, will be very much appreciated. Kindly state that your gift is a special offering for the College of West Africa, Liberia.

NEGRO DEVELOPMENT.

SPEECH OF PROFESSOR COUNCILL, DELIVERED AT SOUTHERN INDUSTRIAL CONVENTION, PHILADELPHIA, PA., JUNE 13, 1901.

Forty years ago North and South crossed swords over the prostrate form of the Negro slave. Today North and South,

singing songs of peace and union, welcome the free Negro to participate in the industrial, commercial, and educational development of our country. Forty years ago I was a slave boy responsible to my master. Today I am a free man, responsible to my country and to my God for what I do with my freedom. Forty years ago I could have brought to you only the prayers of a few Negroes who could read, scattered here and there over the nation; but today I bring to you the greetings of thousands of educated, refined, cultured Negroes, engaged in all the professions and callings of life, and three millions who can read and write. Forty years ago I could have brought to you only a few thousands of dollars owned by my race in the entire country. Today, I thank God, I bring to you in the name of my people 270,000 homes and farms, which, together with other property, reach in value a billion dollars. Forty years ago I could have brought to you not a single Negro school in the entire South. Today I bring you 20,000 Negro school-houses, 30,000 Negro teachers, and 3,000,000 Negro pupils treading beneath the Stars and Stripes, singing freedom's song, while the earth quakes beneath their industrious tread and the heavens answer back in showers of blessings.

Whom shall I thank for my redemption from the blackness of savage night—an hour as dark as the brow of midnight, as black as the hinges of hell? By the ordering of some mysterious power, the South poured into 4,000,000 savages industry and Christianity and prepared them for the blessed day of freedom. Then, by the ordering of a still more mysterious Providence, both North and South were called upon to sacrifice their best blood and spend billions of treasure for the freedom of those 4,000,000 Christians brought up from barbarism through the school of slavery. God does not pay a great price for small things, and in His own good time He will make it plain. I thank the entire Anglo-Saxon race for my contact with it. If at some points it was cruel and hard, at many more points it has been helpful and uplifting to my people. I have no bitterness in my heart toward your race. I have only blessings for you and yours. I turn back only a few years to view the resting-place of two noble men. Under yon wide-spreading elm rest the bones of my father, and by his side rest the bones of your father. The ivy creeps around and clings to the little marble slabs which mark their

graves. The violet and wild rose fill the air with the aroma of peace, while the birds sing in subdued and mellow notes. Peace reigns there. Cursed be the man who would disturb the quietness of their sacred abode by rattling the bones of hatred and contention; cursed be the man who would scatter the seeds of malice and strife among the descendants of those peaceful slumbers. I have nothing but blessings for North and South. Tread softly, speak gently, whisper love, for a kind Confederate master slumbers here; tread lightly, murmur gently, whisper peace, for a noble Union soldier sleeps there. Wake them not. Let them dream on—dream away their differences; dream out strife; dream in peace and joy; dream in union; dream in a united land dedicated to freedom.

I came through the Richmond slave pen to this platform upon which I stand. I do not regret the hard struggles of my life and the bitter experiences necessary to my growth, for, after all, adversity tests and develops man. It should sweeten his nature and make him sympathize with his fellow-men. God sometimes heaves men up from the bottom of the unfortunate masses, as gold is thrown up and diamonds brought forth by volcanic eruptions. Let us all who toil and struggle take heart and labor on. Be concerned about only one thing, and that is how to be a useful and helpful man in the world. When hungry and weary, darkness all around me, naked and bare, in the midst of these trials, when a small boy, I walked forth one night, my eyes turned toward the stars in heaven, my only witnesses. With tears flowing down my black cheeks, my little hand upraised, I promised God that if He would help me to be a man I would try to make conditions more favorable for all other little boys and girls and young people in the world. It was a great promise, but I have tried to keep it, without regard to race or color. I know no better way to show my love to God than to render this service to my fellow-man.

No ten millions of people have ever enjoyed better chances for material progress than the ten millions of Negroes in the South today. Every avenue in which we are capable of walking is open to us. Now and then there are exceptions, but every Negro of the ten millions in the South can get work, can make money, and can save it. The three great civilizing, refining agencies—the workshop, the school-room, and the church—are

open to us. Ten millions of people in the childhood of development never before in all the history of the world stood face to face with so great opportunities and possibilities and so few oppositions as confront us in the South today. Our few troubles are only the pressures which have been found among all people necessary in all ages to crystallize racial tendencies into sturdy character.

The statement that the Negro is not a tax-payer is generally accepted as truth, without a challenge from his best friends; but is it a fact? The Negro pays taxes, both directly and indirectly. To say that people who do such a large per cent. of the agricultural labor of a country, paying rent on the lands, do not pay taxes must be proven by some system of mathematics not yet invented.

In the whole country (census of 1890) the Negro occupied 1,500,000 farms and homes. He owns 270,000 of them. It will be a bold man who will assert that the renters of 1,230,000 homes and farms do not only pay the tax, but the insurance and all other charges upon such property. The Negro pays without a murmur his proportion of the pension tax for ex-Confederates—those grand men who, leaving their footprints in blood on the snow-covered hills of Virginia, followed Lee's tattered banners down to Appomattox. It is not only unjust but cruel to try to take from this young race those honors which have been so grandly achieved by honest toil. The Negro asks the races in superior condition not to stand in his sunshine, not to misrepresent him, but give him a chance to use his good right arm in striking for higher civilization—only a chance to stand or fall like other men.

It is charged that the nearly two hundred colleges, academies, seminaries, normal and industrial schools scattered over the South since the war have not made the Negro better. If that is so, it is unwise to dedicate another building to the education of the Negro; but the charge is not true. Crime is not committed because of education, but because of the lack of the proper kind of education. Negro criminals are of the most illiterate, stupid, and besotted element. They come from among that class which has not yet been reached by the process of education and true civilization. The white South has acted admirably, the North has given grandly, the Negro has done well for himself; yet

there still hovers over us a black cloud of ignorance which cannot be removed by disfranchising the Negro nor by any injustice or oppression. This nation must soon or late adopt measures to lift up its ignorant masses.

I am now collecting statistics by which it is shown that the larger per cent. of the 270,000 farms and homes owned by Negroes are the property of Negroes who can read and write.

Let us examine Negro crime as shown by the eleventh census:

	Whites.	Negroes.
In all prisons in the United States.....	57,310	24,272
Rate per cent. neither read nor write	70.68	54.13
Rate of literacy, read and write	86.58	39.11
Per cent. with trades.....	14.70	2.50
Per cent. without trades.....	67.65	90.41

It will be observed that the Negro criminal element is about 33 to 10,000 of the Negro population, or 24,272 for the whole race in the United States. It is admitted by all that 40 per cent. of Negro illiteracy has been wiped out since freedom, or 2,800,000 Negroes out of 7,000,000 have learned to read and write. Of the 24,272 Negro criminals, 54.13 per cent., or 13,138, can neither read nor write; so in 2,800,000 Negroes who can read and write there are 11,134 criminals, according to Government statistics, kept by the men who make, construe, and execute all laws in this country. Do these statistics justify the assertion, born of ignorance and often promulgated by prejudice, that education is injuring the Negro and ruining the South?

The compiler of the Eleventh Census says: "Of juvenile criminals, the smallest ratio is found among Negroes" under 20 years of age. He further says that from 20 to 29 years of age the smallest ratio is among Negroes.

I am indebted to Hon. Judson W. Lyons, Register of the United States Treasury, for the following statistics, showing the wonderful influence of Negro labor in the commercial industries of the world: More cotton is exported from the United States than any other one article. In the last 10 years 30,000,000,000 pounds of cotton, valued at \$2,250,000,000, have been exported. The United States produces more cotton than all the balance of the world. The cotton manufacturers of Great Britain, Germany, France, Belgium, and Italy depend upon our cotton exports.

Ten years ago \$254,000,000 were invested in cotton manufactories, employing 221,585 operatives, who receive for wages \$67,489,000 per annum. The South produced from 1880 to 1890 620,000,000 bushels of corn, 73,000,000 bushels of wheat, and 97,000,000 bushels of oats. Negroes perform four-fifths of the labor of the South. Therefore his share of the average annual production of corn, wheat, oats, and cotton was \$431,320,000 per annum. The entire cotton acreage of the South would form an area of 40,000 square miles. Negro labor cultivates 32,000 square miles of this space.

Gentlemen, is it wise for the American nation to undervalue this great wealth-producing element of its population? Should not the law-making powers of the country encourage and seek to settle and make contented this vast wealth-producing people of our land?

The few disturbances and outbreaks in the South show the wonderful organic forces in the South. We have here 10,000,000 of Negroes and 15,000,000 whites, and yet we have probably in the whole South only one Negro and white man in 10,000 who clash. The other 9,999 rub against one another every hour of the day, in every walk of life, transact their business, and go on their way in perfect friendship. These peaceful relations of the 9,999 give a bolder prominence to the one exception which is held up by enemies, as a general rule. The love and attachment between the races of the South are more than wonderful when we consider the untiring efforts of busy and meddlesome enemies seeking to scatter seeds of discord and break up our peace. We 9,999 will stand firmly for good will and happiness of both races in the South. No enemy shall take that one sinner in 10,000 and disrupt and tear us asunder. We have labored side by side for centuries and have never harmed each other. The Negro is too often badly misrepresented. It often seems hard for another people to do him justice. Each race must write its own history; each race must interpret its own aspirations.

It is a weak and mistaken policy which advocates meager provisions and facilities for the training and education of the Negro. It is the educated mind and the trained hand which must make valuable our natural resources—mind and muscle to the river, mind and muscle to the soil, mind and muscle to raw materials,

mind and muscle to the forest, mind and muscle to the waste places. Mind alone gives life to all, gives value to all, makes all blossom into fruitage. The nation must treat the Negro fairly, must educate his head, heart, and hand, or buy Gatling guns and drive him into the Gulf of Mexico, as the Indian is being driven into his grave toward the setting sun. Since the Negro is a recognized part of the productive element of this nation, it will be well for the nation to remember that no government can rise higher or run faster than the weakest element in it. It would be a sin for the strong white man, in whose hands we are as Lilliputians in the hands of Brobdingnags, to do one thing or say one thing or insinuate one thing to cripple Negro education. Let the South be proud of what the North has done for Negro education. If it were in my power, I would select the highest place in the blackest South, and there I would erect a monument of the most imperishable marble, with its head far in the azure depths above, to the sacred memory of the teachers from the North, who, forsaking the comforts and civilization of their homes, have sacrificed all for the redemption of the South from its long night of ignorance and industrial stagnation. Let the South be proud of what its fathers did to raise four millions of savages to ten millions of Christians. What we are, we owe it all to the South. Our ambition, our inspiration, the directing energies of the destiny, are all southern, breathed into us by southern men.

There can be no doubt that the South has the most loyal and docile labor in the world. Nowhere on the globe is such loyalty to employer found. The Negro is true to his master under all circumstances. His obligation is more sacred than racial ties. Would Irish waiters serve all the world except Irishmen? Would a German barber shave every man except a German? Would the American Indian discriminate against himself? Do you say it is cowardice in the Negro? It is not so. It is Negro religion which rises above every worldly consideration to the purely ideal, spiritual world where there are no races, parties, or clans. This element in Negro nature, so much slandered by his white brother, is the noblest quality in mankind.

We teach every Negro boy and girl to work; we ask nothing but a chance to work and to be paid for our work; we envy no man; take nothing from any man. We teach that every honest

Negro drayman, servant girl, wash-woman, mechanic, hotel boy, barber who does his duty in an intelligent, competent, and trustworthy manner is a queen or a prince among men; no honest labor is dishonorable. It is more blessed to serve than to be served in any walk in life. The servant girl's hood and apron above an honest heart and educated brain are as honorable as the college cap and gown. Let the Negro race carry the pick in one hand and the olive branch of peace in the other.

The Negro leaders must go forth as saviors of the masses of our people, to pour into them hope, industry, true Christianity, enlightenment of mind and conscience, and, above all, contentment. I regret that there is an element of white men in this country who continually nag the Negro; they will do no real harm, but render the uneducated Negro unhappy, discontented, suspicious, and interfere with his efficiency as a laborer. It unsettles Negro labor and produces a kind of stagnation in the community. Gentlemen of the convention, you can stop this unwise and unjust treatment of your laboring class. We all regret this condition of affairs and we must labor with the good element of white men, which has constantly increased, both North and South, for the elevation of the Negro and the true happiness of all the people of our American Republic.

Any coward can oppress a people—can be unfair—but it takes a brave man to treat all men, of whatever race and condition, fairly and justly. Any other ideals, any other treatment of men, transmits to posterity a race of moral weaklings and cowards. Teach every Negro boy and girl that the salvation of life, the salvation of everything in the world, is the glorious end of education and duty. Then there could be no race conflict. I would rather see every Negro of the ten millions in this country driven into the Gulf of Mexico, and sink beneath its waters with spotless souls, than to live with the blood of human beings, with the blood of another race dripping from victorious daggers in Negro hands.

It is no exaggeration to say that not one white man in a hundred has studied the better side of Negro life. Ninety-nine out of every hundred notices that appear in the public press deal with the evil side of Negro life. The American white man has little conception of the real progress made by the Negro in the last forty years. He sees the shiftless dudes and criminal Negro,

but rarely stops to note that intelligent, industrious, sober, earnest, law-abiding, and God-fearing army of Negroes, 3,000,000 strong, who are forging their way, step by step, onward, in the face of slander and attempted detraction, to respectable citizenship and recognition in the world. The men who know the Negro and who have studied him from contact with his better life are the solid, substantial business men of the country, who are always willing to testify to the worth of my people. The politician, whose stock in trade is in proportion to his loud and bitter abuse of the Negro, is ignorant of the true character and progress of the race. There would be no Negro problem were it not for these politicians, who cry aloud to arouse the ignorant masses and thereby ride into power on popular prejudice. Notwithstanding all this, there is a large class of white men throughout the South and throughout the nation who, in public and private life, by word and deed, are laboring to hold in check baneful influences and generate healthful energies for the betterment of the Negro and the peace and salvation of the Government. They are not ashamed to put their strong arms around their black brother, help him to his feet, and fight back the mob to give him a chance to stand. To these men, in the humble and business walk of life, the Negro must look for help and the nation for salvation.

Whatever views we may hold in regard to the civilization and development of Africa, however fondly we may wish the repatriation of the Negro element in our population, it still remains a fact that the Negro is a permanent fixture in the American body politic. He will not go out. He cannot be killed out. Ten millions of people can neither be removed nor destroyed in a day by the snap of a finger, nor the belching forth of deadly guns. We are down to hard work, trying to make the best of ourselves that we can. The masses of the Negro are working hard, accumulating property and character, enriching the nation by their industrious arms, obeying the laws, fighting for the Stars and Stripes, and serving God, and that God will shape for them a grand and noble destiny. God has always taken care of these questions, and I believe he will continue to do so.

“Truth forever on the scaffold, wrong forever on the throne ;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.”

Violence is the argument of cowards and unwise people. Shot-guns correct nothing ; swords conquer nothing. Those who use the sword must perish by it. The Negro has the most powerful weapon known to men. It is the only convincing argument ; it is the only weapon which brings lasting conquest ; it is the sword of the spirit ; it is faith in God. The Negro cannot hope to succeed with carnal weapons, but with spirit forces there is no ocean which he cannot cross ; no Alps which he cannot scale. Persecutions in time turn on the persecutor with a thousand fold more destructive malignity than was visited upon the persecuted. Wrongs are like the boomerang, and return to those who hurl them with more deadly results than they inflict upon the intended victim. No people were ever persecuted down ; they were always persecuted up. If we have been persecuted in this country, such persecution has more than doubled our population in 38 years and has increased our material wealth by \$1,000,000,000 in the same time.

“ Let us call tyrants *tyrants*, and maintain
That only freedom comes by the grace of God,
And all that comes not by His grace must fail.”

Discarding politics and considering the relations of the two races in the South, their mutual helpfulness in all the essential elements of civilization, the results are marvelous beyond anything in history. The contribution to Negro education and religion in proportion to the ability of the South exceeds that of any other section of our country. The North and West, with limitless resources, have had a hundred years of unbroken prosperity. The South has been the scene of conflicts. Vast armies have thundered over her and wasted her life ; her whole social and commercial fabric destroyed. Yet out of this wreck she has crawled, and with the new order of things promises more excellent development. In my lifetime I have seen in this change of Southern affairs a grander miracle than was enacted when Christ called Lazarus from the grave. Old slave plantations have been turned into industrial schools for the old slaves ; masters' old mansions turned into colleges for the slaves, and old slaves now presidents of these colleges. Normal, which I have the honor to represent, was once a famous inn and race track. There stood the distillery ; there stood the grog shop ;

there stood the auction block whereon the Negro was sold. Today it is one of the largest Negro collegiate and industrial schools in the world, and every man on its board of trustees was a commissioned officer in the Confederate army.

The prophet has said, "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." All this has taken place in my day in the South.

Whatever lifts up the white race in the South must lift up the Negro race. Breathe into the white boys and girls of the South intelligence, justice, truth, mercy, and industry, and the Negro will be benefited. Nothing has ever been in my way but ignorance, either on my own part or the part of the other man. There is but one superiority, and that is the superiority of virtue. That man is superior who does the superior thing to lift mankind to superior conditions. The *Atlanta News*, in combating a proposition to divide the school fund between the races in proportion to the taxes paid by each, exclaims, "What an attitude would we occupy before the world if we should disfranchise the illiterate and abolish their schools!" The *Nashville American*, commenting on the position taken by the *News*, says, "A very indefensible attitude. The caring for the Negro rests with the Southern white people. They must school them and give them employment."

When by persecution Galileo was forced to deny his doctrine of the movement of the heavenly bodies, he followed his recantation with these remarkable words, "It moves, for all that." So, notwithstanding the unfair discussion of the Negro question, notwithstanding the foundationless charges of criminality among the educated Negro, the race moves just the same. Notwithstanding the doctrine of the inferiority of race, instead of inferiority of condition, the Negro race moves onward. The aggregate Negro is viewed, while the individual Negro is ignored, in making up the popular verdict against the race. Let our critics view the units of the race, and they will have a better opinion of us. Let every white man judge the Negro by his best experience with him, and not by the worst which he hears of him. Let the question of inferiority and superiority rest. If we do good work and show ourselves worthy, no amount of injustice or detraction can keep us down in the end.

The solution of the race problem does not depend upon whether the Negro votes or not. Colleges cannot solve it; houses and lands cannot solve it; wealth and all the power, ease, and comfort which it brings may aggravate it. If the Negro remains in this country, the race question can be settled only by each race understanding its relation to the other and each knowing its place and each keeping its place. The solution of the race problem does not mean social equality between the races, but it does mean that the American public must do justice to the Negro of merit. The solution of the race problem does not mean the triumph of one race over another. It does not necessarily mean the measuring of industrial and literary capacities. It does not mean comparison of racial endurance and racial possibilities, but it does mean peace and mutual helpfulness between the races. If this is not to be the result of discussion and present educational effort, then our civilization is a failure and our Christianity a farce. If every white man in the land would say all the good things he can about every black man in the land and do all the good things he can for every black man in the land, and every black man in the land would say all the good things he can about every white man in the land and do all the good things he can for every white man in the land, the race question with all its concomitant evils would disappear before God's sunshine of peace, good will, and prosperity forever.—*The Christian Recorder*.

THE LIBERIAN MISSION—ITS OBJECTS, HOPES, AND POSSIBILITIES.

INTERVIEWS WITH THE PLENIPOTENTIARIES. BY E. D. M.

The presence in this country of a Liberian mission, composed of three of the leading men in the Republic, is an event which could not fail to be interesting to all who are connected with West African affairs. If Liberia is regarded with unfavorable eyes by some, she has also the sympathies of many. Her very existence constitutes an experiment, an experiment which still continues, and which, if it should ultimately turn out successful, may not only prove of incalculable benefit to the African race,

but may solve the greatest internal problem which the United States has to face—a problem ever growing more acute, more complicated, more dangerous; a problem carrying within it that Nemesis of past wrong-doing which the foremost thinkers of the world, irrespective of creed, from Luther to Spinoza, from Goethe to Tolstoy, have told us is the inevitable lot of men and of nations who have sinned against those eternal principles of justice and of right which are the foundation of social life.

But, for the moment, the wider issues remain in the background and one wonders vaguely whether Liberians as a whole have yet realized the part which their failure, or their success, may play in the history of the African race in its relationship with the Caucasian.

Matters of immediate practical interest now hold the field, and it is the duty of the journalist to deal with them. The Liberian plenipotentiaries have come to England at the invitation of the foremost personality in the British world of West African politics and commerce, Mr. A. L. Jones, to discuss certain questions intimately bound up with the present and future prospects of their country and its relations with Great Britain. The range of subjects affected is a very wide one: politics, trade, labor, administration, development, railway construction, finance, &c. I have had the opportunity and the pleasure of going into these matters at some length with the highly intelligent representatives whom the Republic has sent to this country. They have spoken to me freely and openly of their country's needs, hopes, and aspirations, and the substance of what they said will be found below. And now a word as to the plenipotentiaries themselves. They are three in number—the Hon. Alfred B. King, the Hon. Zachariah B. Roberts, and the Hon. Arthur Barclay. All three hold important positions in the State, and all three have been in the public service for a number of years. Mr. King is, for the third time in his life, president of the Liberian Senate—an appointment lasting for a term of four years. Prior to his entry into the political arena he was one of the public-school teachers attached to the Liberia College. He was born in the States, and emigrated to Liberia when quite a child. Judge Roberts has lived fifty-two years in Liberia, thirty-five of which have been spent in the public service. He was born in Savannah, Ga., in 1834, and emigrated in 1849. In

1858 he was ordained a minister of the Gospel. In 1860 he took up law, and three years later was elected a member of the House of Representatives. As a legislator he distinguished himself by securing the passage of several acts incorporating native tribes into the body politic. He has held his present office of Chief Justice for five years. Mr. Arthur Barclay is the Secretary of the Treasury. He has been in the government service nearly all his life. He was born in the West Indies.

In order to avoid confusion and repetition, I have put the replies to my questions into the mouth of Mr. King, who was the chief spokesman at the several interviews which took place between the envoys and myself.

The subject of Liberia's foreign relations is always very interesting, as it cannot fail to be, when we consider that this independent Negro State has for its immediate neighbors the two powers who, between them, pretty well control the destinies of West Africa, while the subjects of a third power, young in colonizing ambition, but pushful and energetic, have considerable commercial interests within its borders. It has frequently been stated that both Germany and France had ulterior designs upon Liberia, and that the Liberians were not a little exercised about the matter, while it has been known for some time that the interpretation recently given by the Sierra Leone authorities to the Manoh River treaty between Great Britain and Liberia has formed the subject of correspondence between the two governments.

One of the first questions, therefore, which I put to the plenipotentiaries related to the condition of Liberia's relations with foreign powers :

"Is that condition uniformly friendly, Mr. King?" I inquired. "Uniformly so," replied the president of the Liberian Senate. "It was just a little strained with Germany a year or two ago, and we almost feared at one time that Germany was seeking to pick a quarrel with us; but the German Emperor has not forgotten that his honored grandfather, the founder of German unity, was one of the promoters of the experiment which has resulted in our existence, and we now get on very much better with the Germans. Our relations have very much improved."

"And with France?"

"They are now very pleasant. The present French consul—

a military man—is a most agreeable and sympathetic personality. French explorers in the hinterland are prone at times to tamper with our natives, but the French government maintains a thoroughly friendly attitude, and we have no trouble with France at all at present.”

“What about Great Britain? I understand that you consider you have, if not a grievance, at least a subject upon which you feel deeply in connection with the action of the Sierra Leone government concerning the navigation of the Manoh river. What is, in point of fact, the substance of your complaint?”

“Our complaint is that freedom of navigation on the Manoh river is denied to our traders.”

“There must be, of course, two sides to the question. If I am correctly informed, the British government maintains that the Manoh river is, by the Treaty of 1885, a British river as regards its mouth, and does not, therefore, form a natural boundary between Sierra Leone and Liberia, in which case the river would constitute a neutral highway, open to both nations.”

“That is so, and we do not deny that the Treaty of 1885 is so worded as to give that right to the British government. What we, however, respectfully submit is that, in view of the antecedent negotiations and various side issues bearing upon the matter, the strict interpretation given by the British government to the wording of the treaty involves a hardship upon us, and we think the British government should stretch a point and give us a privilege which we really never intended to part with.”

“You have already brought this matter to the notice of the British government?”

“Yes; and they refer us to Sierra Leone, but the treaty was concluded between the Foreign Office and the Liberian government, and we cannot obtain any satisfaction from the Sierra Leone government. We therefore hold that it is a matter which may be properly discussed between the foreign office and our government.”

“What are those antecedent negotiations of which you speak?”

“Well, you must understand that Liberia originally claimed, by virtue of treaties passed with the native chiefs, the coast almost up to Sherbro, including the country of the Gallinas, Kasse (Cassa), Gumbo, Mattru, etc. In 1871 Lord Salisbury

suggested that the Sulymah river should be the boundary between Sierra Leone and Liberia."

"That surely would have given you an extension of territory which you do not at present possess?"

"True; but our government was indisposed to agree to this. Anyway, we got the United States interested, and the American government offered to act as umpire in the matter. A mixed British and Liberian commission was sent to the spot. It failed, however. I may say that the natives of these districts had been excited against us by interested parties. The commission, as I have said, fell through, and the settlement of the northwestern frontier of the Republic was as far off as ever. This led to many disputes and to a most unsatisfactory state of things generally. Some years afterwards the question was again raised officially, and the then governor of Sierra Leone, Sir A. Havelock (all the governors of Sierra Leone are British consuls to Liberia) came to Monrovia to discuss the matter anew. The governor told us that the British government would on no account part with the territories we claimed. It is necessary to remember that the matter was causing the Liberians grave injury. The Sierra Leone traders prevented the Liberians from entering the country. There were various disturbances. Traders' property was destroyed, and Liberia had to pay the piper. The governor of Sierra Leone represented himself to us in the light of a friend and strongly advised us to accept the Manoh river as our boundary line. The matter was still further complicated from the Liberian point of view owing to the fact that a French firm was established on an island in the Manoh river—Kent's island—and, owing to the constant disturbances brought about by the non-settlement of the question, the French trade suffered, and the French government threatened to make this an excuse for grabbing some of our territory. The governor of Sierra Leone put it to us in this way: 'You will have difficulties with the French if the matter remains as it is, but we are more capable of dealing with the French than you. If we are substituted for you, you will have nothing to fear from that quarter. It is therefore in your interest to let the Manoh river be English and not neutral.' The Liberian government took the governor of Sierra Leone at his word. The governor volunteered, moreover, to pay us back the money which we had paid, using for the purpose

funds given to us by the English public, to the chiefs of the districts which we claimed. When, however, the question was brought before the citizens of Liberia a strong opposition arose and the people refused to allow the accredited representatives of the government to sign the proposed treaty. The governor of Sierra Leone went away, therefore, without having arranged anything. After he had gone the Executive made another appeal to the people and prevailed upon them to realize the imprudence of allowing the dispute to continue, in view of the attitude of France. The upshot was that a commission was sent to Sierra Leone, and the treaty of 1885 was signed."

"We tried to get the British government," continued Mr. King, "to write us a confidential letter, in which it should be stipulated for our guarantee that the Manoh river was free to the Liberian citizens; but the British government refused."

"And what are the 'side issues,' Mr. King?"

"Until quite recently nobody interfered with the freedom of our citizens on the Manoh river, and we, indeed, consider that the British government was acting in a spirit of fairness and had accorded to us in practice what, according to the strict letter of the treaty, we did not possess. We used the Manoh river unmolested until quite recently. During Governor Cardew's administration of Sierra Leone, however, the trading element in Freetown succeeded in persuading the governor that an illicit trade was being carried out in the Manoh river by Liberians, a statement which we dispute, and for the best of all possible reasons, as the Liberian tariff is higher than the Sierra Leone tariff, and consequently there could be no inducement to carry on an illicit trade. From that time to this the frontier police have been most aggressive. Their conduct is, to say the least of it, high-handed. They seize our traders and imprison them, and, although when the cases are tried the Sierra Leone government has invariably discharged our traders, they have suffered loss and the indignity of imprisonment for a more or less lengthy period. As matters stand, at present our traders suffer real hardships. Instead of being able to use the Manoh for bringing down their produce to Cape Mount and taking their trade up the river, they have to employ carriers and send the goods overland to tap the country higher up the Manoh, where the left bank is Liberian. This entails a heavy outlay and is a great

hindrance to trade. On the other hand, I would point out that we have done our utmost to show our friendly feelings to the British government in the matter. The British have had the use of our beach. The beach that is thrown up between the river and the bar (which for the greater part of the year cannot be worked) is Liberian territory, and we have allowed British merchants to land their stuff on our beach. The actual mouth of the river has been virtually abandoned by the British, owing to the badness of the surf, and it is only by using the Liberian beach as a depot that they can cross the river. Moreover, we have signed an agreement authorizing them to put a light on the beach, and we are willing to sign an agreement giving them the permanent use of our beach. We are also perfectly willing to agree that the manifests of Liberian craft should be vised by the British customs established at the mouth of the river. Surely that is proof enough of the *bona fides* of our attitude. Then, again, I would point out to you that at the time of the Huttax rising many Sierra Leone traders—white and black—fled to Liberian territory to escape massacre. We welcomed them, treated them kindly, and protected them, and the Liberian governor of Robertsport received on that occasion a letter of thanks from Sir F. Cardew. On the last visit to Monrovia, Governor Cardew acknowledged the hardship entailed upon us, and promised to make representations to the home authorities. However, nothing came of it. Finally, I would point out that higher up the Manoh, on the Liberian side, we would be agreeable to allow British merchants to open factories.”

“In short, you are willing to meet the British government in every way, if you can only obtain freedom of navigation on the Manoh?”

“Precisely, and we hope the British government will see its way to settle the matter now—here—in our favor.”

“Then you are actually making official representations on behalf of your government?”

“We are going to petition the British government in person; that is one of the reasons which has brought us to this country.”

“I would now like to question you on matters affecting your internal policy. It has been said, Mr. King, by people, the sincerity of whose sentiments toward Liberia are not, I think, to be denied, that the only way in which Liberia can hope to fulfill

the aspirations formed at her birth, viz., that she should become a really national African State, is by the incorporation and assimilation, as far as possible, of the indigenous element with the governing element. I would like to have your views on this point."

"We recognize that ourselves."

"Perhaps it would make things clearer if you gave me a short sketch of your method of government. Beyond the fact that it is republican, we in England really know very little about it, and it would help us perhaps to arrive at a juster and sounder estimate of the problems with which you have to deal if you entered somewhat into details."

"Well, our system of government is roughly as follows. We have a President, with a two years' term of office. The present President is the Honorable Garritson W. Gibson. Then there is a Vice-President (who is the presiding officer of the Senate). The President and Vice-President are aided by the Cabinet, which forms the Executive Department of the Government. The Cabinet consists of six Ministers, respectively of State, War, Navy, Treasury, Interior, and Postmaster General."

"But you have no longer any navy?"

"The office, nevertheless, exists. The legislative branch of the government comprises the Senate and the House of Representatives, and consists together of twenty-three members. Each county—they are four in number, viz., Montserrado, Grand Bassa, Sinoe, and Maryland—elects two Senators. There are, therefore, eight Senators and fifteen Representatives. The Senate has the right of throwing out bills passed by the House of Representatives, and the same right is invested in the House of Representatives as regards bills passed by the Senate. The Senate ratifies treaties with foreign powers. All appointments, whether civil or military, made by the Executive, have also to be ratified by the Senate. The Senators are elected for four years."

"And how is the right of vote exercised?"

"It is limited so far as the aborigines are concerned; but, first of all, you must understand that Liberia proper extends inland from the coast line from forty to sixty miles. Within that radius Liberian law is paramount. Beyond it the chiefs rule themselves, and we do not interfere. As soon as a native assumes what we call civilized habits, shows a tendency to coöperate with

us, and disposition to farm, he becomes qualified as a land-owner under statutes for citizenship. We recognize in theory two classes of voters—those who assume European costume and those who do not, who prefer to retain their native dress, but who, nevertheless, grow crops for market and cultivate coffee, cocoa, arrowroot, etc.”

“As a matter of fact, is the right of vote exercised by many non-Liberians—*i. e.*, by the indigenous natives?”

“No; by few only.”

“What is the number of Liberians proper?”

“About 40,000.”

“And of indigenous natives?”

“Perhaps a million or more. It is difficult to say.”

“I have still to ascertain in what manner the aboriginal natives are made use of by the Republic in consolidating the State?”

“In all our frontage, and its hinterland proper, we bought the land from the natives, and in buying that land it was distinctly understood that the arrangement constituted a pact as between the Liberians and themselves to build up a national state in common. We never cease to keep that ideal before us.”

“And as regards the interior—beyond your frontage and its hinterland?”

“We invite the chiefs to attend the sittings of the legislature, and there to make, through an interpreter, such observations as they may see fit on any questions which have arisen affecting them. They do not, however, vote.”

“Is this option actually exercised by the chiefs?”

“Yes; frequently.”

“Your late President, Mr. Coleman, I think, made, as it were, a plank in his platform—to use his own words—‘interior development and the incorporation and absorption of the native tribes into the body politic.’ And yet, if I am correctly posted, his influence waned as a result of the appreciation of this policy. Is that not so?”

“It is so. You may best understand the situation in this way: The policy to be adopted in the interior ranges the Liberians into two camps. One class believes that the desired results may best be obtained by peaceful commissions into the interior, by coming into touch as far as possible with the natives

judiciously, by not interfering with their courts, customs, and so forth. The other class favors a more strenuous policy, involving interference with intertribal disputes—palavers we call them—and the exhibition of force: Some of us have thought that President Coleman was inclined to the latter view, and the majority of the people were against it. He certainly began very well, but his policy subsequently shaped itself towards more aggressive lines and resulted in trouble."

"Are your relations with the natives at present friendly?"

"We are at peace with all the tribes."

"What of the Kroos round about Cavally?"

"They are now among our firmest friends and supporters."

"Do you levy any taxes?"

"Yes; a poll tax; but it is only applied in Liberia proper; paid by those who we consider derive advantage from our government."

"What is the amount?"

"One dollar (4s. 2d.) annually."

"Have you any difficulty in collecting it?"

"None at all."

"What medium do you employ?"

"We collect it through the chiefs. We give them a commission upon the amount and, as I said before, allow every prominent chief a seat in the legislature. We call them delegates to the legislature."

"That seems a fair system. As you are no doubt aware, the Sierra Leone hut tax is still a much-debated question in West African circles. As you are contiguous to Sierra Leone, you have probably formed an opinion upon it."

"We think the hut tax is a mistake. It is applied to people throughout the protectorate, the majority of whom are altogether too far removed from the radius of civilized government to derive any benefit at all from that government."

"It has been stated with some persistence that one of the consequences of the hut tax in the Sierra Leone Protectorate has been to induce numbers of natives to emigrate into Liberian territory. Is that true?"

"It is perfectly true. Many thousands of natives have crossed into our territory. They are still emigrating to us, especially from the Kossoh country, and you must bear in mind that it

needs a very strong motive to induce an African native to leave his country for good, because they were so bound up, as it were, with their dead. The graves of their ancestors are objects of veneration to them. They are constantly ministering to the requirements of the departed, and it is a great hardship to them to have to abandon the remains of their ancestors, which, of course, they must do if they quit their villages."

"I should, then, to sum up, be correct in describing the theoretical object of your policy towards the natives of the hinterland as one of conciliation, sympathy, and encouragement?"

"That is the correct view. Whenever we have any trouble with the natives it is brought about by some one in authority among us trying to interfere too much in their own private jealousies as between tribe and tribe, which means bringing a hornet's nest about one's ears. The policy of Liberia towards the natives is much the same as that of the British government, taxation excepted. We recognize the rights of the native to his land and the produce of his land, and do not seek to deprive him of either, as the Belgians and French are doing in the Congo. Our hinterland was acquired by treaty, and every treaty we have made with the natives of the hinterland emphasizes the fact that we are one people, bound by common ties, fused by common interests."

"Do you consider that on the whole the condition of Liberia is satisfactory or otherwise?"

"We are improving. We are getting on."

"Is the revenue increasing?"

"Yes; slowly."

"What is the amount?"

"In external revenue or custom dues, \$200,000; in internal revenue, \$25,000."

"And your expenditure?"

"Last year it amounted to \$195,000, including both foreign and domestic expenditure."

"And what about trade; can you give me any idea of its volume?"

"We have only established bonded warehouses this year. It is, therefore, difficult to give you the exact figures at present. Roughly, I should say £500,000, exports and imports included, of course."

"I understand that your presence here is not unconnected with financial questions?"

"Yes; but we would prefer at this stage not to commit ourselves to any definite statement on matters which are under discussion."

"Quite so. Nevertheless there are one or two questions which do not, it seems to me, necessitate reserve; that 1871 loan, for example. How do you stand with regard to it now? It appears to have been a bad business from the start."

"It was. We contracted in England a loan in the year you mention, amounting to £100,000 virtually. It was contracted by a representative of our government, but, as a matter of fact, not one-half of it ever reached Liberia."

"You mean to say that you and the bondholders were swindled together?"

"Yes; you may say the loan only realized 33½ per cent. In 1898 we entered into a bond to pay this debt off, and we are paying it satisfactorily."

"You are actually paying it?"

"Yes; and have been doing so since 1898, in half-yearly payments. We are paying interest at the rate of 3 per cent. per annum."

"What is the financial outlook?"

"We would desire to see a bank established in the country, commensurate with our receipts, to relieve the financial strain, but we are not disposed to mortgage the future of the country in order to obtain it, because our present revenue enables us, as a matter of fact, to pay the interest on the loan, as I have already told you."

"It is stated that there are projects on foot for the creation in Liberia, with foreign capital, of certain industrial mining and development schemes of an extensive character. Is there any truth in this? What attitude does your government take with regard to these questions and the fever for mining development in West Africa which at present exists?"

"Our government is favorable to mining development. We realize that we cannot sit still, and that we must have British capital and British skill to develop the country. We propose to work mines in connection with Liberian companies. We should consider it a grave danger to the State if Liberians did

not retain a voice in these matters. We want to proceed systematically. We could not have a flood-gate let loose upon us as in the Gold Coast. It would be too dangerous. As regards a railway, our position is this : If any person or group of persons would lay before the government a well-defined scheme for a light railway into the interior, and could demonstrate its feasibility to our satisfaction, we would be disposed to grant land concessions on both sides of the line."

"The French system?"

"Yes; much the same."

"These 'Liberian companies' of which you speak—are there any in existence?"

"About half a dozen."

"Are they doing anything?"

"Very little at present."

"What is the position with regard to this Liberian Mining Association, Limited, of which a Mr. Thorn, of Cape Palmas, is said to be the president?"

"The government granted a charter to this association, conferring upon it the right to prospect for minerals only over a certain area, covering about half the total area of the Republic. But it is only a prospecting right. Whenever a mine is located the sanction of the government will have to be obtained in each case before it can be worked, according to the land laws of the Republic."

"Has not a London company been formed out of this association?"

"Yes."

"What is it called?"

"I believe the title is the West African and Gold Mining Company, Limited."

"The conclusion of your remarks points, on the whole, to a desire on the part of the government of Liberia to develop its resources by the aid of foreign capital within certain limits. Is that not so?"

"Yes; but we do not want to run before we can walk—it might bring great danger to our country."

"I think I understand your drift. You do not want to put yourself in a position where your independence might be jeopardized."

"You have correctly understood me."

"You cling to your independence?"

"Absolutely, emphatically."

"And now, Mr. King, we will touch, if you please, upon a subject which is arousing the keenest possible interest at the present time, the labor question. In view of the great demand for labor at present existing, and which is likely to increase in the future with the development of the gold-mining industry, people are anxiously considering the policy which Liberia intends adopting with regard to the matter. Your government gave to a German firm, some time ago, the practical monopoly of labor in the Republic. That agreement, I understand, still exists."

"Yes; but it will soon expire. Next March, I believe, is the date."

"You know that the conferring of this monopoly was objected to in this country and led to strong protests being addressed by the Liverpool Chamber of Commerce to the government?"

"Yes; I am aware of the fact. But the monopoly was granted for the primary purpose of regularizing recruiting. We have a sea frontage of 350 miles. Recruiting operations are therefore extremely difficult to watch. The legislature authorized the Executive to let Messrs. Wickers and Helm undertake the gathering of labor under an organized system which should prevent abuses. The German firm engaged to pay to the government a fee of \$2.50 per head for every man who left the country."

"I see; but you will pardon my putting it bluntly. Do you not think the principle of taxing outgoing labor is in itself faulty?"

"Well, personally, I do not like the idea, but you must remember that we are not rich and want all the revenue we can obtain. You cannot compare us in this or in other respects to European powers with plenty of resources. We carry on our work under great disadvantages. It is only fair that this should be recognized. Moreover, please remember that our tax on labor is about ten times smaller than the tax which the French put on labor from the Ivory Coast. Why should you blame us more than the French?"

"I concede the point, although the argument is somewhat of the *tu quoque* order. Now, will you please tell me if the contract with the German firm will be renewed?"

"No; emphatically not. Public opinion is dead against it, and even if the Executive favored the renewal it would be overruled. It has affected trade and agriculture, and the complaints have been numerous."

"Then I may take it that the system having been tried and having failed to give satisfaction, it will not be revived with anybody else. What I mean is that you do not intend to give any more monopolies in the matter of labor to any one?"

"Public opinion is against further monopoly, and the Executive would meet with great opposition if it sought to carry through a similar arrangement."

"On the other hand, would you oppose private enterprise in the matter?"

"Not in the least, and such enterprise could best take the form of the establishment of an emigration bureau, say, in Monrovia. This bureau would issue tickets and make known the wages it was prepared to offer; but everything would have to be done above board, and there should be no sly attempts on the part of the bureau's agents to entice laborers away from coffee and ginger plantations, and so forth."

"How would the government look upon the establishment of such a bureau?"

"It would, no doubt, receive the government's moral support, and I do not see why it should not be a success, although you must not forget that there is a party in our State which favors the total prohibition of labor leaving our shores; but that party is in a minority, and will not prevail."

"What are your personal views?"

"On the broad question I fully recognize and admit that we have not the slightest right to prevent any native from emigrating. All the same, I would very much prefer not to see our people leaving the country, unless they go to English possessions. Elsewhere they have in the main been extremely badly treated—in Cameroons and Fernando Po, for instance. In Cameroons the Germans make soldiers of them—force them to become soldiers. Not half of them come back, and those that do return never go again, whereas the same parties return again and again to the British colonies. Take our Bassas, for instance, the best native miners in West Africa, who cheerfully work underground. Well, they are constantly going backwards and forwards to the Gold Coast."

"Cannot you prevent your people from emigrating to undesirable parts of the coast? The Sierra Leone and Lagos governments have prohibited labor leaving their colonies for the Congo State, for instance."

"We advise our people not to go, and, as far as the Congo State is concerned, they have ceased of their own accord to go there."

"One more question and I have finished. What has become of the scheme of American Negro emigration to the Republic—how do you regard it?"

"With passionate interest. It must come. It is bound to come. We want it all the more so if mining development comes amongst us. The treatment of our race is every year getting worse in America, and every year sees our people improving in arts and crafts and in intelligence generally. Circumstances are working steadily for the realization of the great hope of Liberia. The subject will shortly come forward again with renewed vigor. You will see."—*West Africa*.

ITEMS.

REV. CLEMENT IRONS, born June 14, 1828, died in Millsburg, February 14, 1901. He emigrated from South Carolina 22 years ago. Through his marvelous industry and perseverance he constructed the *Sarah Ann*, the first steamboat built in the Republic. He was an honored and useful citizen and his death was a great loss.—*The New Africa*.

THE degree of LL. D., which was conferred on Booker T. Washington by Dartmouth College a few days ago, was the first degree of doctor of laws that has been conferred upon any colored man by a New England college, and it was a noteworthy fact that it was conferred on the occasion of the celebration of the one hundredth anniversary of the graduation of Daniel Webster from Dartmouth.

DR. BLYDEN.—We understand that the Secretary of State for the Colonies has approved of the appointment of D. E. W. Blyden as director of Mohammedan education in the colony of Sierra Leone and its protectorate. The doctor, having obtained leave from his excellency the governor, is proceeding to England on some urgent affairs and will, on

his return, assume the duties of his appointment. He sailed yesterday in the steamship *Sokoto*.—*Sierra Leone Weekly News*.

WE regret very much to publish the sad accident—the burning to death of Flossie, the only daughter of Consul O. L. W. Smith, United States minister to Liberia. It appears in a letter from his wife that Flossie was kindling a fire in the stove when her clothes ignited, and before the flames could be smothered she was burned so badly that she died in a few hours. The parents have our deepest sympathy in the dark hours of their bereavement.

LIBERIANS GET THE RIGHT TO NAVIGATE A RIVER.—London, October 12.—The Liberian officials who arrived in England early in August to obtain from Great Britain the right to navigate the Manna river have been successful, despite the fact that Great Britain was unwilling at first to grant the request of the Republic.

In addition to this, the envoys discussed with the colonial office a proposition to strengthen Liberia's international status.—*New York Journal*, October 13, 1901.

AT THE home of the bride, ex-President Coleman was married to Miss Joanna Howard on the evening of March the 3d. The ceremony was very beautifully performed, Reverend Sherrill and Bishop Hartzell officiating. Many friends gave the pair a hearty congratulation. They then retired to the home of the groom on Ashmun street. On the 4th they retired to their country home at Clay-Ashland.

The *New Africa* joins in hearty congratulation.

As we go to press we learn that the Hon. J. C. Stephens is to be married to Mrs. I. C. Moore on the evening of the 5th. The facts in a more elaborate form will be given in our next issue.—*The New Africa*.

OUR EDUCATIONAL WORK IN LIBERIA.—Dr. Camphor's stay in America is not to be altogether a holiday, only in so far as he can get rest and recreation from a change of employment and scenery. The following excerpt from a recent letter to the editor will indicate what he is now engaged in doing. He says:

"We need \$10,000 for a new school building in Monrovia and \$5,000 (100 at \$50) for a scholarship fund for native African students

"The success of our work in Liberia in the last five years has greatly embarrassed us. In order to meet the increasing demands we must do work on a larger scale. I come duly and properly authorized to solicit aid for our African work. Our year in America is to be devoted to the raising of as much of this money as possible. I am encouraged in the response given me by the churches and Epworth Leagues up this way.

The following churches and persons have taken scholarships: Zoar Epworth League and church, St. Mark's, N. Y. ; St. Mark, Mt. Clare ; St. John's, Newark ; St. John's, Orange ; Reverend and Mrs. Scruggs, Orange ; Mrs. A. R. Schockley, Dr. M. C. B. Mason, Mrs. Cora Oliver, and many others have promised.

"I know that our churches and people in New Orleans and the South generally were not hoping large things from them."—*Southwestern Christian Advocate*, July 11, 1901.

THE funeral services of the Rev. Dr. Aspinwall Hodge, professor of the English Bible and its literature in Lincoln University, whose death we recorded in our last issue, were held in the Second Presbyterian Church of Philadelphia last Thursday afternoon, in the presence of warm and devoted friends. The opening prayer was made by Rev. Dr. Robert Sample, of New York city, ex-moderator of the general assembly. President Randall, of Lincoln University, read appropriate scriptural selections, which the departed had several times used at the funerals of brother ministers, and which were rich in their suggestiveness, comfort, and inspiration. Rev. Dr. J. F. Carson, of Brooklyn, N. Y., spoke of the rounded and telling personality of Dr. Hodge, dwelling upon his combination of strength and gentleness in character and life, his love for God's Word and his rich Bible experience and knowledge. Rev. Dr. John Randall, an associate of Dr. Hodge in the Lincoln faculty, in his address set forth the kindness, sweetness, force, and excellence of the departed as a man, teacher, friend, helper, and guide and as great in thought and action. Rev. Dr. Dickson read a beautiful description of the glorified life from one of the works of Dr. Hodge. The music was rendered by W. A. Gaya, a Kaffir from Africa. The pall-bearers were the four sons of the deceased—G. Aspinwall Hodge, Jr., of New York city ; Rev. Hugh Lenox Hodge, of Erie, Pa. ; Richard Morse Hodge, and Rev. Samuel C. Hodge, of Tunkhannock—and also the two brothers of Dr. Hodge, Revs. Edward B. Hodge, D. D., and G. Woolsey Hodge. The loved form was laid to rest in the beautiful cemetery of Laurel Hill, where sleep honored kindred.—*The Presbyterian*, July 3, 1901.

LIBERIAN VERSUS ARABIAN COFFEE.—The finest of the Java coffee, as we know it, is from plants of Arabian descent. It was this variety that was affected by the blight. The trees are small, slender, and delicate, coming originally from the hills of Yemen, in Arabia, from about the same region as the Mocha coffee. In that country the Mocha coffee still grows, but there is so little of it that it is safe to say that not a grain of it comes to the United States. Twenty-five years ago about ten thousand tons of Mocha coffee were exported ; but it is said that the production is now not half that, and that it is all consumed in Mohammedan households. During my stay in Brazil I saw thousands of bags of coffee which

I was told would be sold as Mocha, and I visited warehouses where there were sorting machines in which the little round grains were picked out from the rest, to be put into bags and sold as Mocha.

The coffee most raised in Java today is the Liberian coffee. It is a coarse, large-grained variety. The beans are three times as large as the real Mocha, and they have a different flavor. The Liberian trees are stronger than any others. They have larger leaves and they grow thick and stout. They produce far more than other varieties, and trees have been known to yield sixteen pounds. They will grow at a lower altitude, and in Liberia are found wild not far from the seashore. This tree has been taken to Java because it will withstand the blight and other parasites, and also on account of its prolific bearing. The plantation on the island of Jolo has nothing but Liberian trees, and I understand that there are large plantations of similar trees nearby in Borneo. I doubt whether this coffee would sell well in the United States, although there is a good demand for it in Europe.—*Frank G. Carpenter.*

LIBERIA'S GRIEVANCE: WHY DELEGATES OF THE NEGRO STATE ARE IN LONDON.—"Unless we get a favorable reception at the Foreign Office and can make the British government see matters in the light in which we see them, there will be trouble. Of course, Liberia is a young and weak nation—a mere pigmy beside the great powers of Europe—but, I repeat, there will be trouble."

This statement was made yesterday by the President of the Liberian Senate, the Hon. Alfred B. King, to a *Daily Mail* representative.

Mr. King and his two colleagues on the commission from Liberia now in London will have an audience of Lord Lansdowne this afternoon, and tomorrow they will be received by the Colonial Secretary.

"Our business with the government," said Mr. King, "is regarding the freedom of navigation on the Manoh river, which forms the boundary between Liberia and Sierra Leone. Great Britain advised our government to sign away the rights of the river in the treaty of 1885, and, to avoid complications with France, Liberia did so.

"We never dreamed that Great Britain would deny our traders the freedom of the river, but of late the Sierra Leone government has interpreted its rights literally, and we fear that our officers will come into collision with the British, and that blood will be shed. What we want is a privilege which we never intended to part with, but really ceded to Great Britain. We are prepared to offer some concessions in return for what we ask."

Apart from this question, the commission has been discussing trade and banking questions with Mr. Alfred L. Jones, of Liverpool, with fairly successful results.

"We are going to have a bank in Liberia in connection with the Bank of British West Africa," said Mr. King. "A branch of the bank will

probably be established at Monrovia, the capital of the Republic. We want capital in Liberia, but not too much of it.

"The hinterland behind us contains gold, and so does Liberia, but we do not know how much. A London company has been given prospecting privileges, but no sanction to work any mines."

Mr. King admits that immigration from America to Liberia has not done much for the Republic of late years.

"We want bright men, not shiftless ones," he said. "We want men fitted for pioneer work. America will find the solution of the Negro question in Liberia after all. In Liberia the Negro may rise and fulfill his destiny. Elsewhere his development will ever be checked by the insurmountable barrier of the white man's prejudice."—*London Daily Mail*.

TELEPHONE IN LIBERIA.—This is a progressive age. Onward is the world's watchword. In these days of mechanical advancement and growth, no nook or corner of the vast globe, however obscure or isolated, need hope to escape the magic touch of progress. Sooner or later it must respond to the enterprising spirit of the age and yield graceful respect and deference thereto.

A telephone line in Liberia, started only a few weeks ago and completed inside of seven weeks, and in excellent working trim, transmitting messages while we write these lines, is a conclusive demonstration of the truthfulness of the foregoing remarks.

On the 17th of December last was begun the first telephone line in Liberia. It was introduced and put into operation by Mr. Thomas J. R. Faulkner, through whose energy and push the work was completed within seven weeks. The line at present extends between Monrovia and White Plains, the latter of which is a growing settlement at the highest navigable point on the St. Paul river. From here messages may be easily sent by couriers to the farthest interior Liberia and native towns in this section of Montserrado county. There are five stations in connection with the line—the first at Monrovia, the second at Lower Caldwell, the third at Upper Caldwell, the fourth at Louisiana, and the fifth at White Plains.

On the day of opening all messages were sent between Monrovia and White Plains, between the hours of 10 a. m. and 2 p. m., free of charge.

The residents of White Plains on the following day honored themselves by giving a fête in honor of the promoter of the scheme and celebrated the day in appropriate style. The outlook for the success of the enterprise is cheering. During the first week of operation thirty-five messages were sent over the line. Many more will be recorded as the public gradually learn the advantages of having within their reach this great convenience and blessing.

It is proposed to connect all the outlying settlements with Monrovia. Rates throughout the service are twenty-five cents per message.

With the telephone must come other improvements, and the best is yet to be; so let us learn to labor while we wait.—*The New Africa*.

THE KAFFIR AND HIS MASTERS.—If there is any part of the world where the white man has made for himself a burden it is South Africa. In a black man's country he regards the natives with contempt and suspicion, and continually encroaches on their land and their liberty. What is most ominous is that his aversion to them increases, and the gulf is wider than it was a century ago. Although the original Dutch settlers' relations with the native women were immoral, they proved a kindlier feeling than exists today, when unions, licit or illicit, between whites and blacks are extremely rare. In the Dutch Reformed Church white Christians do not commune with black ones; in Natal the two congregations exist in complete want of sympathy. To such a degree is this the feeling of the white population that settlers, going out with all our prejudices in favor of the blacks, soon fall into the common opinion and mode of action. And so the white man in South Africa lives on the edge of a volcano, for the blacks south of the Zambesi are to the whites as ten to one, and into the bargain are more prolific. There is something dastardly in our nature, since it makes us despise and hate the people who relieve us of all our hard and dirty work and make it possible for us to rise in knowledge and culture. And nowhere do we get better proof that this vice is inherent in human nature than in South Africa. The British working man there is waited on by his slavey just as his betters. A black boy carries the carpenter's tools, a black hodman hands the bricklayer his bricks, a black navvy wields the pickaxe under direction of the British excavator.

On the rejection of "the fundamental axiom," the equality of blacks and whites, the whole history of South Africa turns. It was the chief cause of that famous exodus of the Boers from Cape Colony, which finally resulted in the foundation of the two republics on the principle of the perpetual predominance of the white man. The basal law of the Transvaal declares that "the people will suffer no equality of whites and blacks, either in state or in church." As a consequence, no black man can move about with freedom, possess land, or have any choice in the rulers of the Republic.

In certain localities land has been allotted to the natives, which they hold tribally, but individual natives cannot form groups of more than five families, and the white man on whose ground they live is responsible for them. In exchange for this permission and superintendence, they pay a certain proportion of their crops. To move from one place to another in the district where they are located, they must have their landlord's pass; beyond that limit a government pass. Neglect of this law renders them liable to imprisonment, with or without hard labor. In these points the native is better off under British rule than under the Boer republics. However, the fable of the hare and the tortoise was;

before the war, tending to receive a new illustration in South Africa. Retrogression in the British colonies, with a slow infiltration of humanitarian ideas into the republics, was gradually levelling the difference. In theory there is in Cape Colony no exclusion from the suffrage on account of color, but the qualification has been so raised as to keep out the vast majority. As to the pass system, the custom prevails in Cape Colony, and is almost as exacting as if it were legally required.

Whatever rights have been preserved to the natives are mainly due to the British government and to the missionaries. Mistakes may have been made, but the early British government of Cape Colony deserves honor for the famous fiftieth ordinance (1828), called the Hottentot's Magna Charta, and for bringing about the abolition of slavery (1838). There is, however, a heavy *per contra* account in the series of cruel wars we have waged, in which thousands of the natives have been killed, their villages burnt, their crops destroyed, and great atrocities now and then committed. Vacillation has thus marked British policy in South Africa. One governor has upheld the standard of equal rights for blacks and whites, while another has induced a chief to visit him, thrown him down, and put his foot on his neck. Both methods of action are now of the past. Today there is an increasing tendency to bring the blacks under the hard yoke of the modern labor market, and in so doing to fix that yoke more securely on the white laborer. That it is more possible to do this than at any period for a century past is due to the fact that the fundamental axiom of Christianity, the equality of all human beings, has fallen for a time into the shade. Even the missionaries are said to be silent now about it. To this rejection of a truth vital to Christianity I trace the scandalously audacious attempts at despotism in South Africa during the past few years.—*The Humane Review*.

THE FUTURE OF LIBERIA.—The future of Liberia is a subject which interests all who are themselves interested in West Africa. The results arising from the creation of this Negro State have not been such as its initiators imagined. The fact that disappointment has been engendered does not in the least shake our views as to the capacity of the native for self-government. From the first the Liberians have been terribly handicapped by the want of funds; but it may be doubted whether the conditions under which the Republic was constituted did not in themselves render the success of the experiment more than doubtful. Negro government in West Africa on European lines always strikes us as an impossible anomaly, because it cannot, in the nature of things, contain the best elements either of European or Negro culture. It can only be a hybrid growth, and hybrids are not usually fertile. We should only be too happy to be proved wrong, and we willingly admit both that the Liberians have really never had a fair chance, and that there are Liberians who are living examples of what the Negro, who has grasped the best of European civilization and yet remained Negro in heart and in

patriotism, can attain to. In proof of this we would refer our readers to a conversation with Bishop Hartzell, reported on another page. The weak point about the capacity of Liberia to rise to the level expected of her appears to us to consist in the fact that the Liberians as a body have been bred up on European missionary teaching. This ingrained *cultus* has and must, so far as our judgment goes, continue to lead the Liberians to look upon the natives of that portion of West Africa which international treaties have assigned to the Negro Republic with a sort of pitying contempt. "Our poor benighted brothers" is a common expression applied in Liberian newspapers to the natives of the interior. And if there is anything certain in West African politics it is this: that the native who has not come beneath the influence of European civilization and has preserved his native institutions unimpaired regards his Europeanized brother with distaste and aversion, often amounting to positive hatred.

Examples can be given by the score in substantiation of these views. Liberia herself offers perhaps the most striking one, in the utter inability of the governing element to establish amicable relations with the Kru, who form a large portion of the coastwise aboriginal population. There has been only too much justification for the jeers of negrophobes with the sight provided by gunboats, manned by Europeanized natives, bombarding Kru villages. Just at present the fever of "development" in West Africa is invading Liberia, and sundry schemes are on foot to attract capital into the country and take labor out of it. That to expand Liberia requires capital is obvious, and that capital will not be forthcoming to any large extent until the Liberians are prepared to give greater security to capitalists by the adoption of a more liberal commercial policy is equally true. There seems to be a disposition on the part of Liberian statesmen to recognize this. The problem before the few enlightened men in the country is difficult. On the one hand, they not unnaturally desire an influx of European enterprise, which will provide more revenue and inaugurate an era of prosperity, while, on the other hand, they cannot be blind to the political dangers which an increase of European interests in the Republic will bring about. Liberia's greatest safeguard to continued independence is, perhaps, the mutual jealousy of the European powers in West Africa, all of whom covet the richness of her soil and the labor market situated within her sphere, and covet them so greatly that they may be trusted to keep a sharp lookout that one or other of them shall not secure advantages denied to the rest. A master mind might find in these mutual rivalries the best incentive to the consolidation of the State. Can Liberia produce such an one? In any case the Republic, as we read the times, stands at the parting of the ways. She cannot maintain her old restrictive policy much longer, and the advent of European enterprise within her territories on a large scale can only end in one of two ways—salvation or ruin to the Republic—*West Africa*.

AFRICA'S COLOR QUESTION.—South Africa has thrown aside the mask and presented itself in its true colors. It used to be a dear, lazy old country, with little work and big pay for it; but it has suddenly come forward as the home of many problems, all crying urgently for an immediate settlement.

Of these problems perhaps one of the biggest is the Kaffir. In the past he has fallen through many schemes for his betterment, and the missionaries' hearts that he has broken, to say nothing of the political economists' and sociologists', are beyond numbering. He is half a blessing and half an affliction, but for the affliction no cure has yet been found adequate.

He is a patient, simple fellow, capable, like other wild animals, of domestication and training. He can work, and sometimes does work. Occasionally he learns a trade and labors at it in lowliness of heart, not daring to compete with the white man; but more commonly he is content to turn his strength to rough labor, and let the higher flights be.

What he may yet do is a question of the future; in how far he is to be allowed to enter the market of trained labor constitutes the problem in chief.

Up to the present he has shown himself unambitious. He finds his destiny in service and obedience; and the rule which has best suited him is a benevolent despotism. It is a word among the farmers that the less you descend to your Kaffirs the more they will hold you in esteem. I heard a conversation once between an old colonial and a new arrival on the stoop of an up-country hotel. The new arrival, after the manner of his kind, was laying down the law, and the colonial was rebutting his inferences with considerable energy.

"I don't agree with your native policy," said the new arrival. "You seem to hold them 'a little dearer than your dog, a little higher than your horse.'"

"Well, not exactly," replied the other; "I'm not one of your negrophilists."

Without doubt the Kaffir is glad to be relieved of the responsibility of thinking for himself. Where his duty consists in carrying out an order he shows himself an honest and trustworthy servant; but where he finds a measure of responsibility devolve upon him he goes all to pieces. You may trust a Kaffir to take your horse to be shod, but not to judge when the horse requires shoeing and to choose between shoes and plates.

But this is not a state that will last. Up till now the Kaffir has burned his own smoke. There will come the day when that smoke will incommodate a whole white people unless the proper (and only possible) precautions be taken; and we are thus confronted with the question as to what those necessary precautions are.

Already the Kaffir is chasing the educational system and the practical schools. Already he is pushing his remarkable men to the front, and they—bless their hearts!—are forming unions and societies and editing

newspapers and agitating for votes and making class legislation difficult for the men that mean them well. These are but the forerunners of a new, abnormal, superficially civilized race of splendid vitality, adaptable morals, and no principles whatever.

THE FUTURE OF LIBERIA.—The article under the above heading which we reproduced in our last issue from the columns of our contemporary, *West Africa*, contained strikingly thoughtful and pertinent views as to the possibilities and future prospects of Liberia. The writer pointed out the anomaly of a native government in West Africa on European lines, and affirmed that the conditions under which the government of Liberia is constituted is a barrier to its being successful. On this point our contemporary observes as follows:

“From the first the Liberians have been terribly handicapped by the want of funds, but it may be doubted whether the conditions under which the Republic was constituted did not in themselves render the success of the experiment more than doubtful. Negro government in West Africa on European lines always strikes us as an impossible anomaly, because it cannot, in the nature of things, contain the best elements either of European or Negro culture. It can only be a hybrid growth, and hybrids are not usually fertile.”

The reasonableness of the foregoing contention is too apparent to be gainsaid, and it represents the view we have persistently held. The experiment of a foreign system of government applied under inept auspices to uncongenial conditions is bound to prove a failure, and the only possibility of the essay of a Europeanized form of government in Liberia becoming successful is in its being modified and rendered indigenous to the intent of extinguishing its foreign or hybrid character. We believe that there is a wide field of usefulness open for Liberia if her people and statesmen can but discover the right path, and aim to effect the beneficent purposes which it is in their power to achieve. This right path is not in the direction of organizing a European form of government for the purpose of exploiting the governed, but rather in the line of creating a political nucleus to bring into cohesion and assimilation the various forms of indigenous government, and by imparting a certain measure of order and uniformity effect to consolidate and give a recognized status to the system.

This is the essential work of the Liberian statesman, and it implies that he must not be concerned with making so-called citizens of the aborigine and inducting him into the methods of a foreign and unadapted form of government, but must set to work to give recognition to and seek to support and uphold the native form of government in its every variety and make it predominantly the component part of the administrative system. It is satisfactory to observe the important step taken in this direction recently by the authorities of Maryland county in gathering the native chieftains together and coördinating their government

with that of the Republic. If this is followed, the political hegemony will be rendered complete and strong and the government will grow a natural and healthy growth. The stress of European influence now being brought to bear upon West Africa renders it imperative upon Liberian statesmen in the interest of the safety of the State that they should seek to make the government strong and efficient. They must understand, however, that such strength and efficiency is to be acquired from within and not from without and rests wholly upon the development of a strong and indissoluble union with the aboriginal tribes. The trend of things tends to make this exceptionally feasible at the present juncture, and if the opportunity is availed Liberia will acquire, in a preëminent degree, influence and power and become an important political factor in West Africa. As the only independent native State in West Africa, and including in its population representatives of every native tribe, the sympathy of the native is with Liberia, and the policy of Liberia should be to further quicken and deepen this racial sentiment everywhere.—*Lagos Weekly Record*.

BANQUET TO MAJOR ROSS.—Major Ross, of University College, Liverpool, was entertained at a club dinner on Monday, May 20, on the eve of his departure for the West Coast of Africa.

Major Ross is the discoverer of the propagation of malarial fever by the mosquito. He experimented for the British government in India, in 1898, and a year later confirmed his experiments by a medical expedition to the West Coast of Africa at the instance of Liverpool University School of Tropical Medicine. Since then independent observers—Professor Koch, Dr. Daniels, and Dr. Manson—have confirmed his theories, and it is now placed beyond doubt that the great propagator of malarial fever on the West Coast of Africa and in other parts of the world is the mosquito, which insect also disseminates yellow fever in South America and the West Indies, and elephantiasis, that most loathsome of diseases, the victim of which has a skin as thick and ridgy as corrugated iron, and feels an insane inclination to trumpet like an elephant.

Major Ross holds “that mosquitoes are plentiful in Liverpool and Manchester, and likely to become virulent if the summer is hot.”

They do not inoculate their victims with malarial fever, “yellow jack,” and elephantiasis simply because, thanks to sanitary science, the germs of these diseases do not exist in England, and so they cannot be spread by the mosquito; but one hundred years ago Major Ross says the mosquito was almost as deadly in England as in West Africa. At present he is only a nuisance.

Major Ross explains that the expedition which he is to lead shortly to the West Coast is not for research work, but practical work. There is no longer need to seek out the malarial mosquito, except to exterminate him, and that is the object of his new expedition.

To an interviewer who seized the occasion of the banquet to have a private and preprandial chat with the Major, the latter said: "I shall select some large town on the West Coast of Africa, and see whether the mosquitoes can be reduced to a small percentage by persistent efforts carried on for one entire year, with a view to their ultimate extinction. All mosquitoes are not infectious. There may be only one out of a hundred or two whose bite is dangerous; but the uncertainty does not add to your comfort. You cannot afford to discriminate; you must kill them at sight."

The pressman interjected that that was a rather weird life.

Major Ross replied: "The suspense is almost worse than the bite. For instance, you may be inoculated by a malarial mosquito in the first foot that you set down on Africa's golden strand, or you may not be for years and be bitten all over; your face and hands may be swelled to twice their natural size, but nothing worse may happen to you; and by a merciful dispensation of Providence the inhabitants, white as well as black, grow used to their surroundings. They cannot be always awake, anxiously wondering whether the humming mosquito hovering about them and playfully eluding all the attempts to catch him, waiting his time for an opening, is a malarial mosquito or a harmless specimen, which would be satisfied with dipping his beak in the white man's blood without leaving the germs of all sorts of fell diseases. They just take their chance. The result is that the mortality among white men on the West Coast of Africa is nine or ten times what it is in England. By taking precautions, it is possible to avoid infection."

Major Ross explained the precautions which his expedition will take. They are to experiment with the native boy. First, it will be sought to attempt to ascertain the number of mosquitoes in and about the town where they start operations, say, for a radius of a quarter of a mile. The boy will be the mosquito bait. He is to be enclosed in two nets, an inner and an outer, the inner impossible of penetration by any mosquito, the outer left invitingly open, so that the mosquito may walk confidently in, rubbing his proboscis in anticipatory enjoyment of the feast. Once in the outer net, he is a prisoner.

Entomologists have carefully studied the habits of the mosquito, and one of his habits is to fly invariably upwards; he will therefore fly as high in the net as he can get, never thinking of getting out at the bottom again, and will remain there, frantically struggling to be free until Major Ross and his assistants arrive on the scene at daybreak and give him his quietus. They will not ask him whether he is a malarial mosquito, or only a common or garden one, but give themselves the benefit of the doubt.

That is only one method of ridding West Africa of the mosquito pest. It would not suffice if that were all, for the female mosquito lays about one hundred eggs at a time, and from all of them healthy mosquitoes may be hatched. Fortunately nature has provided checks in the shape of birds and other insects that eat the eggs, and the mosquitoes as well; still

the mosquito has a hundred chances of surviving, and the work of nature will have to be supplemented by that of man if the plague of mosquitoes is to be remedied.

The use of the mosquito nets, with a native boy inside as a lure, is, Major Ross explains, in the nature more of a census of mosquitoes. From the number of mosquitoes that gather to the expected feast, it will be possible to estimate the number in the town and district where the expedition intend to operate, having done which they will proceed to more drastic methods of extirpation. The breeding-grounds of the mosquitoes are to be sought out. Mosquitoes love the miasmatic swamps of the West Coast of Africa. There they breed; there they imbibe the germs of the diseases with which they afterward inoculate their victims by a bite; and these breeding-grounds will be drained, where possible, and the larvæ will be destroyed, for which purpose crude petroleum and creosote are most efficacious, and Portland cement is useful to stop up holes in rocks where the mosquito loves to "increase and multiply." The petroleum and creosote spread a film on the surface of the swamps and kill the larvæ. The houses of the natives are also to be fumigated, and a system of drainage established, and at the end of a year Major Ross has little doubt that if the work is taken up by the local authorities, which is part of the scheme, and the sanitation continued by them, the West Coast of Africa will in time lose its name of "the White Man's Grave," and become a comparatively healthy country for European settlers.—*Manchester Daily Dispatch*.

RACE-DEVELOPMENT PLAN—NOBODY CAN KEEP US DOWN UNLESS WE ELECT TO BE KEPT DOWN.—Of all the grievances that distress ambitious Negroes the most galling is the disadvantage of their race in the matter of earning a living. None but menial positions are open for black men, they say. The Negro has no chance to be anything but a hewer of wood and a drawer of water.

There is something in that when the Negro looks exclusively to finding some white man for an employer. But why should a people ten million strong need to look for employers outside of itself? There are as many Negroes in the United States now as there were people of all colors in 1820. The average American in Monroe's time did not think it necessary to hunt an Englishman to give him a job.

The fundamental industry, especially for a race of primitive culture, such as the colored race is now, is agriculture. It contains the promise of complete independence. The thrifty colored man who owns 40 acres and a mule is nobody's servant. He is infinitely freer than the white factory hand or clerk. He can bring up his children in the healthiest possible conditions. The only limit to his advancement is in himself.

On this solid agricultural foundation can be built a substantial structure of dependent industries. Tuskegee has shown how. The colored farmers must have their mules shod, their plows sharpened, and their

wagons tired. If they do not employ colored blacksmiths, it will be either because they do not take the grievances of their race very seriously or because there are no competent Negro smiths to be found.

These farmers can furnish a market for the services of colored carpenters, teachers, ministers, physicians, and storekeepers, and these people in turn can employ still others. There is every opportunity for the erection of a great, self-supporting, self-respecting community without depending upon the favor of the whites.

Of course, there will always be colored cooks, waiters, barbers, and porters, but these employments need not be the principal fields of Negro activity unless the Negroes wish them to be. There is no reason why the highest ambition of a bright colored youth should be to become a Pullman car porter. The road to independence is open.

Some employments open to white men are not very promising for black ones. Owing to the fact that the courts are generally in white hands, there may be a handicap on colored lawyers; but that can hardly be considered a calamity to the race any more than the slim pickings for colored politicians. There might be some obstacles in the way of a black man becoming a member of the New York Stock Exchange, but there is nothing to hinder his speculating in stocks and becoming a Napoleon of finance if he can. The wool of black lambs is appreciated as highly as that of white in Wall street.

The paths of literary fame are open, as Mr. Paul Laurence Dunbar has found. Negroes may start newspapers and magazines for people of their own race. They have a wider field to cultivate than the founders of the *London Times* and the *Edinburgh Review* had. Negro capitalists may accumulate wealth and invest it in great enterprises. They may build railroads, hotels, restaurants, and theaters of their own, in which people of their race may be sure of the best accommodations.

In short, the future of the Negro is in his own hands. Whether the white man treats him justly or not, he cannot be kept down unless he is willing to stay down.—*New York Journal*.

THE AFRICAN SOCIETY.—To the editor of the *Lagos Weekly Record*. Dear Mr. Editor: Permit me to congratulate you, as well as your able contemporary, the *Lagos Standard*, on the straightforward, intelligent, and patriotic manner in which you deal with native questions.

Lagos, in material development, in racial integrity, and in purely African sentiment, is considered the foremost British colony in West Africa, and it is fitting that you should be the most outspoken upon all questions in which the vital interests of the race are concerned.

I am glad to see that an effort is being made in the colony to establish an auxiliary to the African Society (Mary Kingsley), which has been organized in England by eminent scientific and political friends of Africa and the African. Numerous agencies having their origin in the nineteenth century have hitherto labored on behalf of Africa and her chil-

dren, and have done magnificent work and deserve our warmest gratitude; but no single one, it appears to me, has been more pregnant with possibilities for the country and race than the African Society. For Africa and the African race the Victorian era brought blessings unspeakable and innumerable, but one of the brightest and, as I believe the future will disclose, one of the most fruitful of its blessings was that which appeared near the close of that illustrious reign in the person of Mary Kingsley.

More than any other sovereign, Queen Victoria was brought into personal relations with the African. We can never forget the gracious reception which, surrounded by her immediate family, she accorded to the aged African lady, Mrs. Martha Ricks, of Liberia, in 1892, and among the last of her public acts was the welcome graciously and even affectionately accorded to her African god-daughter and her children and her gracious and cordial reception of the African bishop, Right Rev. James Johnson, all members of the Lagos community and of the Yoruba tribe.

The opportunities presented by the new century with its new duties will, we may believe, find in the new sovereign as ardent a friend of genuine progress and as devoted a protector of the poor and helpless as was so happily found in his illustrious predecessor. The reign of Edward the VII will not be less auspicious and benign. The new king closes the first paragraph of his first speech from the throne with the following remarkable words :

“ My beloved mother, during her long and glorious reign, has set an example before the world of what a monarch should be. It is my earnest desire to walk in her footsteps.”

We have all read Miss Kingsley's books and witnessed her labors in connection with Africa with wonder and delight. We are filled with surprise and admiration at the vast amount of work she was able to do, and at the insight and penetration, the tact and discrimination, as well as the genuine philanthropy which she brought to its performance. We lament her early removal from us. We bid her farewell for the present, with gratitude to her memory for what she was able to accomplish and with deep regret for the loss of what she might have done.

It is for us now to follow up the great work she initiated in our interest and in the interest of humanity. We must coöperate to the best of our ability with those distinguished friends of ours who, in England, have undertaken to give force and point and application to her labors.

Our work, as it seems to me, is to collect, so to speak, the raw materials to be worked up and put into the literary market by experts, ethnologists and anthropologists, who will know how to arrange, classify, and make practical use of what we supply. It is, perhaps, premature at present to enter into a detailed discussion as to methods of procedure. We must study and learn before we can teach. We must cultivate closer relations with our primitive or aboriginal surroundings and make ourselves acquainted with the conditions—go back to ourselves—before we

shall be able to make any valuable suggestions about ourselves to the outside world.

We must start out, however, fully recognizing the principles, now recognized by science, that the customs of all peoples, their religious, social, and legal life, are due largely to the influence of race and climate, and that while these customs may sometimes be modified to advantage by wise and judicious external agency, they cannot be wholly or indiscriminately eradicated without the most serious mischief—without leaving a void which nothing alien can supply, and in consequence of which disintegration and demoralization must take place. Such unwholesome interference with the customs of the Africans, with their disastrous results, is what Miss Kingsley earnestly deprecated, and which every true statesman, as she intimates, must be anxious to prevent, if he only knew the facts. It is ours, then—it is the work of the West African Auxiliary Societies—not only to contribute money, but facts and ideas, as far as they are able, without being misled by any false delicacy or fictitious sentiment borrowed from outsiders. The good of the race must stand above sentiment, even when, as mere sentiment, it is indigenous.

Meanwhile we must be all greatly encouraged to see on the general committee of the African Society such a name as that of the Right Honorable Arthur Balfour, First Lord of the Treasury, and the names also of two leading West African governors, Sir William Magregor, of Lagos, and Major Nathan, of the Gold Coast, for without the sympathy and sometimes active coöperation of the colonial authorities, whether in the mother country or on the spot, the work would be an uphill and probably an abortive one.

Lagos and the Gold Coast colony are to be envied for the advantages they possess of affinity and intercourse with the aboriginal tribes, and for possessing men who are not only natives, indigenous to the soil, but possessors of a thorough knowledge of the indigenous languages and customs, the earnest study of which is so thoroughly congenial to them.

Yours faithfully,

EDWARD W. BLYDEN.

SIERRA LEONE, *May 4, 1901.*

THE QUESTION OF THE DAY.—The railway and its future is indisputably the question which occupies the chief place in the thoughts and mind of the community at the present time. The unique ceremony in connection with the opening of the railway for traffic, which took place last week, has tended to add enhancement to the importance and interest attaching to a question involving largely, if not wholly, the commercial and political future of the country. In his speech at the opening ceremony Governor Magregor reviewed with categorical and irresistible emphasis and detail the conditions and issues surrounding the important undertaking and which must inevitably conspire to determine its fate. The important fact evolved is that the country has embarked upon an undertaking involving an outlay of over a million sterling and imposing a yearly lia-

bility of over forty thousand pounds for interest, which has to be met and comes as an additional annual charge upon the revenue of the colony. How to meet this heavy financial liability and turn it to profitable account or otherwise suffer it to become an oppressive burden upon the people is the real issue involved, to which everything else is subordinated, and it affects alike the interest of all classes and every individual member of the community. The interests of all being at stake, the success of the railway becomes a matter of vital importance to every member of the community, and an imperative obligation is imposed upon each and every one to see to it that the undertaking is placed upon a basis which will insure for it financial success, and so save the community from the alternative of having to bear the expense of the undertaking. Now, the only possible way of insuring success for the railway is by having it extended in such wise as to enable it to cover an area sufficient to supply adequate traffic for it. This is the only and indispensable condition upon which success for the railway can be insured, and the responsibility is imposed upon the community in their own interest to see that this condition is made the basic principle of the railway undertaking in this colony.

As has been most forcibly and conclusively pointed out, the Yoruba country does not afford an area with resources sufficient to make the railway a paying concern, and to limit the railway to this area would be, as has been correctly shown, "to court failure and insure financial collapse." The view of experts, therefore, that "a limited area should be set apart for the Lagos railway, the northern terminus of which should be Ilorin," is preëminently detrimental to the interests of the community and one which the latter should oppose with might and main. It is noteworthy that the reason assigned for the railway being restricted to a limited area in this colony is that the harbor does not offer the facilities for shipping which the development of traffic would demand. Now, considering that our present trade amounts to about a thousand tons weekly of import and export traffic, and which is as large if not larger than the volume of trade of any port in Southern Nigeria, the contention is, to say the least, far-fetched, while it is based on a contingency of the future which cannot be realized just now, but must gradually develop with time, and which may in its development bring about a state of things which would make the improvement of the harbor a matter of insignificance as regards the outlay required; and against this contention is the formidable and unanswerable objection of the wisdom of constructing two railway systems without the chance of either becoming a paying one. As contradistinguished from suppositions and speculations in regard to the future, the Lagos railway presents the reality of an accomplished fact, and both common sense and reason suggest that it would be better and wiser, and would tend to promote more the interest of British rule all round, if the most is made of what exists than to cripple and render permanently non-successful an undertaking already begun for the sake of some speculative theory, and especially where the undertaking involves

the matter of a railway the cost of which is enormous, and must, if not wisely regulated, prove an insupportable burden and perpetual incubus upon all progress and development. Apart, however, from this general principle, there exist most cogent reasons why the Lagos railway should not be sacrificed to the exigencies of Nigeria. The region of Southern Nigeria is for the most part one vast watershed, embracing a network of estuaries and waterways which intersect and intertwine the country at every point, affording facility of transport by water which is unequaled elsewhere, and which conduces to render a railway system unnecessary and superfluous. On the other hand, the region comprised in Northern Nigeria is essentially the district which it is desired the Lagos railway should tap, and if the railway is extended to do this it will effect the double purpose of becoming a feeder for both Lagos and Nigeria. On the grounds of economy, therefore, such extension is rendered expedient, while, as has been pointed out, the political reasons are equally cogent and urgent. In respect to the political aspect of the matter, it may be well to draw attention to the importance given to this side of the matter by the French in their railway undertakings in West Africa. It has always been a predominant idea with them to connect up Algeria with the Soudan and French Congo; and the plan of all their railway undertakings is to give effect to this idea. In no single instance have the French undertaken the construction of a railway designed to operate in the limits of the hinterland of a single province; instead it has been the purpose that each line of railway constructed shall connect up with and form part of a main system planned to extend indefinitely to enhance the political and commercial interests of the French; and it is obvious what must be the inevitable result where the main line of railways in West Africa are possessed by the French, while Great Britain is restricted to a few isolated systems operating in small areas in the hinterland of each of her colonies.

It is only on the broad basis of directing railway undertakings to ensure the greatest and widest result that they can be made to become truly successful in West Africa, and, in view of the Gold Coast being hemmed in on all sides, it becomes a political necessity of the first importance that Lagos and Nigeria should be connected by railway and given the power of coöperation for mutual interests, both commercial and political. As we have already intimated, the interests of the community are seriously involved in the question, and whether the people are to be called upon to bear the burden of taxation on account of the railway, or whether it is to become a success to the extent, perhaps, of making the burden of taxation less is the issue, which will be largely determined by the attitude of the people toward what is unmistakably the most important question of the day.—*The Lagos Weekly Record*.

GERMANY'S COTTON VENTURE.—The comprehensive attempt on the part of the German Emperor to utilize the Empire's colonies in Africa for

cotton-growing has been attended by great success. It will be recalled that about a year ago, at the request of Emperor William, three Negro experts in cotton-growing, graduates of the Tuskegee Institute, were sent to the territory named. J. N. Calloway, born in Tennessee, a college graduate from Fisk University and for ten years instructor in agriculture in the Tuskegee Institute, was selected as superintendent, and Sheppard L. Harris, John Robinson, and Allen Burks, all graduates of the Tuskegee Institute, each knowing well several trades, including architecture, carpentry, agriculture, blacksmithing, dairying, etc., were the assistants. Plows, hoes, cotton-planters, cotton-gin, press, American cottonseed, ties, etc., were bought here and shipped with them last November, reaching Togoland nearly two months later, after a brief stay in Germany.

A letter from Harris, dated May 15, gives the following account of the undertaking up to that time:

"We left America, as you know, on November 3, 1900. After many hardships on the ocean, we at last got to Lome, where we saw and are still seeing strange things. As to my work here, I am getting along very well. I find it very hard to get material to work with. This country, like all other unsettled countries, is yet without modern machinery. The saw-mill, the cotton-gin, and in fact all modern machinery, is yet to be introduced. Some of this machinery we hope to have in operation before our time is out here.

"When we reached Lome we thought we were at the end of our journey, but we had yet 100 miles to go in the 'bushes,' as they call it out here. It may sound hard, but we had to walk this distance, carrying with us such things as we thought would supply our needs until we could get settled. The trip was made in four days. By the 14th of January we had about settled where our farm should be. We began work clearing away, with the help of the natives, and in a short while the site of our new home was selected. We have cleared away more than 100 acres of land, and a part of the same is planted in cotton, corn, peanuts, and other things, and some of the cotton has more fruit on it now than many of the farmers will make on their whole crop in America. There is no doubt about the growing of cotton here, for it has been demonstrated already. Six months ago men passed this place without paying any attention to it, for it was nothing but a field of bushes and elephant grass, but today one is attracted by the number of buildings, the growing of cotton and other products; also the pulling of plows by horses and men guiding them.

"While Mr. Burks and Mr. Robinson are busy with their farm, I am at work trying to get the gin-house ready to gin the cotton when it is gathered. I find the natives like to work, and will work if they get plenty of 'chop,' as they call food, but they are not able to do much work. They soon give out."

Superintendent Calloway writes:

"The natives do not differ very much from the uneducated Negro of the 'black belt' of the South. I believe the Africans have a better dis-

position. Color is about the same. If I did not know that I am in Africa, I could easily believe myself in Alabama. The natives are just as anxious to have clothes and to be educated as American Negroes. Many of them want to come to America. They do not seem to be lazy, but they cannot do a great deal of work on the food they now eat, which is principally rice. There is at Lome a native who runs a seven-room boarding-house. He also conducts a large business for a German who lives in Berlin."

The region of the present experiment is Togoland, north of the Gulf of Guinea and the scene of the American slave-trade. Togoland is the smallest of the four German territories, the others—Cameroon and German Southwest Africa on the west coast and German East Africa on the east coast—are all larger and more temperate in climate.

Togoland is about 400 miles north of the equator and lies between the Gold Coast, which is a dependency of Great Britain, on the west and Dahomey, which is under France, on the east. The area is 33,000 square miles, a little larger than South Carolina, and the estimated population is 2,500,000. On June 20, 1899, the European population was 118, of whom 113 were Germans. Togoland was declared a German Protectorate in 1884, and is placed under an imperial commissioner, assisted by a secretary, an inspector of customs, and a committee of local merchants.

The town of Togo has a population of 8,000, and the entire military and police service of Togoland consists of seven Germans and 250 natives. Two cable connections with Europe have been established. Togoland imported in 1900 \$819,927 in goods, the largest single item being for cotton fabrics.

As early as 1856 cotton was introduced and raised successfully on the slave coast of Africa, and during the civil war cotton went up to such a high price that English merchants of Manchester raised a fund to encourage the cultivation of cotton, hoping to rival the United States, but nothing came of it.

It is right here that Germany has hit upon a new idea. The former efforts have been with white men, who do not thrive in the torrid zone. Emperor William, acting upon the advice of some progressive merchants and a consul in this country, decided upon the present plan of taking African descendants in the United States, who are experts, and to whom there would be more racial sympathy and less climatic dangers than would be the case with whites. The German African territory amounts to 925,000 square miles, which is a third more than the total area of cotton-producing States in America.

This African territory is fertile, well watered, and not too hot for cotton. Hence it requires no extraordinary statesmanship to see that Germany can become our rival if she but conquers conditions which are usual in introducing new crops, and also safeguard the health of those who are to serve as pioneers. As to the labor supply, Africa furnishes the cheapest labor in the world—a labor that adds to its cheapness docility and great endurance.—*Washington Times*.

COTTON-GROWING IN WEST AFRICA:—Mr. James Boyle, the United States consul in Liverpool, has written a special report on this subject. In the course of this he refers to the enterprise of Messrs. Elder, Dempster & Co. in connection with the experiments in the growing of cotton in West Africa. In the early "sixties" cotton-growing was started on the West Coast of Africa, the incentive being the opportunity afforded by the disorganization of the cotton trade consequent on the civil war. The experiments cannot be considered to have been a success. Liverpool received nearly all the cotton exported from West Africa. In 1864, 1,710 bales were received here. The largest number of bales received since then was in 1869, when 19,300 bales came to Liverpool. Since that date the figures have fluctuated, showing a tendency, however, to a steady decrease. In 1870, 13,000 bales of West African cotton were imported into Liverpool. In 1880 the number of bales was 574. In 1890, 3,333 bales arrived. In 1897 just one solitary bale came, and since then a few hundred bales have annually been imported.

The West African cotton that has come here has been of the short-staple variety and not of a very good color. It is, however, a fairly good cotton, with a better staple than the East Indian. When "middling American" was quoted last year at 5½d. (11 cents), "West African" was quoted at 4¾d. to 5d. (9½ to 10 cents).

The Germans are trying to establish cotton-growing in their West Coast colonies. Cotton-growing has also been introduced in the French West African colonies, and only recently an inquiry was received by Elder, Dempster & Co. as to the freight charges for a cargo of cotton from Dahomey to Liverpool. The district in British West Africa in which it is proposed to make the special cotton-growing experiment is Lagos. Quite recently a sample of cotton came to Liverpool from Lagos and was pronounced very good. It is proposed also to make experiments under British auspices in Sierra Leone and Liberia.

Liverpool cotton men do not attach much importance to this new enterprise, although some interest is being taken in it. The general opinion is that the Southern States will always have a monopoly of producing the cotton mostly in favor, not only in the United States, but on the continent and in England, for general purposes. Experiments on the West Coast of Africa may, however, develop into an actual (although comparatively small) competitive trade with the cotton-growing industry of the Southern States. It is only a bare possibility, however. An attempt will be made to acclimatize American cotton-seed on the West Coast, but the chances are that the cotton which will be produced from this seed will not be identical with nor as good as the home product. That has been found from other experiments made in different parts of the world with American cotton-seed. Experts in Liverpool doubt very much whether the West Coast of Africa can ever produce as good as the Southern States; and yet it is difficult for anybody to give a well-founded judgment, as heretofore cotton-growing on the West Coast has not been on a scientific basis.—*West African News*.